

THE CHRISTIAN Synagogue.

*Whercin is contayned the diuerſe Reading, the
right Poynting, Translation, and collation of ſcripture With ſcripture.*

With the cuſtomes of the Hebrewes and Proſelytes, and of all
thoſe Nations, with whom they were converſant.

Diſt. ſted into three bookes.

*The Firſt, ſhewing the meanes both inward and outward, to attaine to the knowledge
of the ſenſe of the whole Scripture.*

*The Second, unfolding the true ſenſe of the Scripture it ſelfe, as alſo teaching the
right way of gathering doctrine from any text of Scripture.*

*The Third, teaching the true manner of Confirmation, Illuſtration, and Applica-
tion of Doctrines, rightly gathered from the true ſenſe of Scripture.*

Seruing generally for a helpe to the vnderſtanding, of all, that deſire to
know and obey the will of God in holy Writ: But more ſpecially for
all young Students in Divinitie, that they may more eaſily vnderſtand
the Languages of *Canaan*, and *Greece*, and make a profitable uſe of them
in Preaching.

By *IOHN WEEMSE* of *Lathoquar*, in *Scotland*,
Preacher of *Chriſts Goſpell*.

Math. 25. 29.

*τίς γὰρ ἔχοντι πάντα δοξάζουσιν, ἀπὸ δὲ τοῦ μὴ ἔχοντος, καὶ
ὁ δοκῆν ἔχειν, ἀφ' ὁμοίας ἀπ' αὐτοῦ.*

Revel. 1. 3.

Blessed is he who readeth, &c.

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CHRISTIAN

Synagogue

The Christian Synagogue is a place of worship for Christians. It is a place where Christians gather to worship God, to hear the Word of God, and to receive the Sacraments. The Christian Synagogue is a place of peace and love, where Christians can find comfort and strength in their faith.

The Christian Synagogue is a place of prayer and praise. It is a place where Christians can express their love and devotion to God. The Christian Synagogue is a place of joy and happiness, where Christians can share their faith with others.

The Christian Synagogue is a place of learning and growth. It is a place where Christians can learn about the Bible and the teachings of Jesus Christ. The Christian Synagogue is a place of service and ministry, where Christians can help others in need.

The Christian Synagogue is a place of fellowship and community. It is a place where Christians can build relationships with one another and support each other in their faith. The Christian Synagogue is a place of hope and faith, where Christians can trust in God and his promises.

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TO
THE VERY NOBLE
AND POTENT EARLE,

Thomas Earle of MELROS, L. Byirs,
and *Binning*, Præsident of the Colledge
of *Iustice*; Principall Secretarie to his
MAIESTIE of Scotland, and one of
his MAIESTIES Privie Counsell in
both Kingdomes,

Right Honorable,



He ancient Iewes testi-
fie, that there were three
Crownes, which made
Israell renoumed: The
first was the Crowne of
the *Law*, The second,
the Crowne of the *King*;
The third the Crowne of the *Priest*: And of
those three crowns, they say, that the crowne
) (2 of

*Talmud l.
Michasin.
Foli. 13.*

The Epistle Dedicatorie.

• Psal. 119

• Ecl. 22. 20

• Jer. 38. 7.

• Tit. 3. 13.

• Col. 4. 14

• Act. 17. 34

• Deut. 29.
31.

Luke 1. 1.

Act. 1. 1.

2. Joh. 1. 1.

of the Law was most glorious; because Pro. 8. 15. 16 it is sayd, *By me Princes Reigne. It was this Law of God, which David made his counsellour; In the morning when he rose, and at night when he went to bed. It was this Law which made not onely Kings and Princes wife, but also Statesmen & Counsellours: as* ^b *Eliacim the Chancelour, Ebed-melech the Ethiopian (King Zedekiah's Courtier) Zenus the Lawyer, Luke the Physician, Dionysius Areopagite the Philosopher.* So that, from him that sits upon the throne, ^c to him who bewes the wood, and digges the water, (that is, from the highest to the basest) this Law should ever be their director

The Scriptures of God, haue beene directed to diuers sorts of persons, both noble and base: Luke dedicated his Gospell, and Actes of the Apostles to noble Theophilus: Iohn dedicated his second Epistle to the *Elect Ladie*: and his third Epistle to his hoste Caius, a meane man, but yet a good Christian. Some make choice of Patrons onely for nobilitie, but haue no respect of vertue, then it were better to chose such a Patron as Caius: but where Nobilitie is grace'd with vertue, such a man is a most fit Patron, as Theophilus. Now because I find both those combin'd in your Lordship, I am bold to put these my latter gleanings vnder your Lordships Patrocinie.

A

The Epistle Dedicatorie.

A second reason, which moved me to offer these my travels to your Lordship is this: I remembred that Apologue in the Talmud: The grapes in Babell sent vpon a time to the vine leaues in Iudæa, desiring them to come and overshadow them, otherwise the heate would consume them, and so never come to maturitie. Your Lordship knowes well the mythologic of this Apologue: If learning be not sheltred by those who are in eminent places: and if they cast not their shadow over it, it will soone perish: but where they favour it, then it prospers. If the spring be cold, then plants, herbs, and the blossome of the trees wither; but where the influence is seasonable, then all things revive: So where great men are averse to Learning, the spirits which otherwise could blossome, wither, and decay: but where it is vpholden by men of higher place, it is like a fountaine of living water.

John 4.

A third reason, which moved me to offer these my travells to your Lordship, is, your Lordships ingenuitie, who will cover such things as are said amisse here, (for who entreating of such Antiquities and so diuerse wil stil touch the truth.) If any thing be sayd to the purpose, your Lordship will soone note it, who vnderstand's matter's of deeper insight

)(3

then

Talmud
Cholin. 91.1

May 25, 53

then these are. For these and many more reasons, and your Lordships vnderferved favour towards me. I offer most willingly these my travels to your Lordship, craving of God that you may continue like *Eliacin*, as a fastened nayle in a sure place, to doe good in that place, which God and his Maiesty haue placed you in. I rest.

(...)

Your Lordships,

In all Christian duties,

I W. of Lathoquar.

TO
THE STUDIOVS YONG
DIVINES, WHO ARE DESI-
ROVS TO ATTAINE TO
the knowledge of the Scriptures,
Grace, mercy, and peace.



Iob 29. 5

*I was the earnest prayer of the
Iewes (deare Brethren) that,
Aarons rod might flou-
rish, (that is) the children of
the Priests might prosper: and
Children in Iob are called
budds: Therefore they called*

*Talmud Ba-
bylon.*

*the children of the priests flores sacerdotales: when
Aarons rodd florished it was a token that the priesthoode
should continue. It is my heartie prayer to God that Aarons
rodd may still florish, that there may be a hopefull seede to
succeede, and that the Schooles and Vniuersities may bee
like the pom-citron that goodly tree, which beareth apples
at all times, some falling off, some ripe, and some budding
out: So, as many notable lights decay, other may supply
their places. Now that this may be effectuate, first it is
requisite that yee studie to bee boly: for as the ornaments
which*

*Plin. l. 3.
c. 12.*

THE EPISTLE

Exo. 28. 36.

Pro. 11. 22.

which Aaron the high priest put vpon him, were nothing, If he had not (HOLINES TO THE LORD) written vpon his forehead in a plaite of gold. So, if ye should speake with the tongue of Men and Angels, and be profane, what availeth all your learning. Salomon sayth, that beauty in a woman without goodnes, is as a ring in a Swines snout. So is learning without grace in a profane youth.

The second thing which I would recommend to you (my brethren) is, the studie of the holy Scriptures in their owne proper language, the Hebrew and the Greeke; so that they speake not to you by an interpreter, and that the pro-
verbe in the Talmud, may not be applied to you, Ben zoma semper foris est: this man is never within. for to reade the Scriptures without considering the originall, is nothing but a standing in the doore, and never entering within the house, you either cannot, or else you will not. Those that cannot, are to be excused, but those that will not, Let them heare what God sayth in the prophecie of Hosea, Because thou hast despised knowledg, I will also despise thee, that thou shalt bee no more priest to me. Looke first to the excellencie of the Hebrew tongue, which is knowne, first, Harmonice, (by the sound thereof,) comparing it with all other tongues, it borrowes of none, but all borrow of it. Secondly, it is knowne Elymologic, by the derivation thereof, for the names that are derived, are either true, allusive, or false. Allusive, his name is Naball, for he is a foole in-
indeede.

Gen. 27. 36
1. Sa. 25. 25

TO THE YONG STVDENT.

indeede. *Falſe, hee is called Iacob, a ſupplanter. But the names which the Lord impoſed firſt, were all true, and carry a reaſon with them why they are ſo called: as Adam, becauſe he was formed out of redd earth, and Chava, becauſe ſhe was the mother of all living creatures, Abraham, becauſe he was the Father of many Nations, &c. They cannot therefore be impoſed by chance, nor are they alluſive, or falſe, Thirdly, if the grace, efficacy, and perſpicuitie of this language be conſidered, it will ſtirre vp a great delight in thee. Heere yee ſhall not finde the ſtammering tongue of Moſes, nor the polluted lippes of Eſay, nor Ieremie ſpeaking as a childe; but yee ſhall heare the Lord himſelfe ſpeaking, who ſpake as never man ſpake. Leave the rotten ciſternies. Prayſe the rivers, but commend the fountaines above all. Ye haue many helps now, which your fathers had not in former ages. It was the complaint of one R, hhagiga in his time, that the fathers had plowed, ſown, reaped, fanned the wheat, and ſet the bread vpon the table: but the children had not a mouth to eate it. Let it not be ſo ſayd of you when all things are ſo prepared for you.*

Gen. 1. 7.

Gen 3. 20.

Gen. 16. 5.

Exod: 4. 10.

Eſay 6. 5.

Ierc. 1. 6.

Iohn. 7. 46

Many worthy Divines haue travelled in this ſubieſt before, chiefly that worthie divine M. Perkins, in his propheticall 1^{ſt} cuius memoria in benedictione. So Hyperius, and Keckerman; but that of the Apoſtle encouraged me. 1. Cor. 14. 30. (When he ſayes) If any thing be revealed to him that ſitteth by, let the firſt hold his peace, for ye may all prophe-

A

cic

THE EPISTLE TO THE YONG,&c.

cic one by one, that all may learne, and all may haue comfort. Some little gleanings perhaps ye may finde here, for the Lords harvest is so great that all cannot be gathered in. A Dwarfse set vpon the shoulders of a Giant, will see some thing which the Giant himselfe cannot see.

Heb. 13. 11

As for you who haue your senses exercised, I take not vpon me to giue any directions to you, but submit my selfe most humbly to your charitable censure: wishing that some of you who haue greater light, would prosecute this kinde of studie, which is so profitable to the church of God, remembering that saying of the Iewes, כל הסוסים סוסים פ'י

Math. 5. 29.

לו וכל הנורע עורע' לו qui addunt ipsis addetur, & qui subtrahit, subtrahetur ipsi: vnto every man that hath, it shall be giuen, and from him that hath not, even that he hath, shall be taken away. If any thing be said amisse reprove me, and it shall be like a precious oyle that shall not breake my head: If any thing be well done, giue the Lord the first frutes, and take the remnant to your selfe. Thus leaving my travels to your charitable iudgement, I bid you fare well

Buxtorf.
abbrev.

Ps. 141. 5.

To the Christian Reader.

Good Christian Reader,



Which hath ever bene the inveterate malice of Satan (that old serpent) against the church of God; that bee bath partly by open hostilitie, and partly by contagious heresie; sought utterly to quench the glorious light of the Word of God: that (all men sitting in darkenesse) he might the sooner blow up the whole frame of the house of God. How farre the Potentats of the world, have advanced themselves, in his service, our histories doe sufficiently declare, who (with many learned Fathers of the church) have inrolled in their famous writings, all the former infamous hereticks, and their blasphemies, to their perpetuall shame.

The Papists (as naturall children) succeeded to those viperous parents, but have farre exceeded them in number of heresies, and barbarous cruelties: setting forward Satans former policie, with all their might. For as they have written very basely of the holy Scriptures; so have they equalled, the writings of man unto them, and honoured the Apocryphe bookes, with that stately throne, in the which Christ our Lord sitteth, as the onely high, and mightie commander: yea they thundred Excommunications and Maledictions, against any of the Laiks (as they call them) that dare read, any part of Scripture in their owne tongue.

But behold the great mercie of God to his church; for, although, all those laboured to have quenched the light of the word, and to deprive the church of that glorious lampe; yet they have come farre short therein, and were never able to eclipse that Sunshyne of the church, though they did stretch out the wings of their malice, to the ends of the earth. I refer thee (good Christian Reader) to the view of those godly and learned instruments, whom God of his mercie raised up, (as valient men) to withstand this hereticall furie; whose invincible courage, learning, and constancie, did amaze the adversaries; I forbear to excerpt particular examples: you have a cloud of witnesses, specified by Irenaeus, Augustine, Hierome, and diverse others.

Our moderne Champions, D. Wittaker, Rollock, Sharpe, Iunius, Willer, Perkins, &c. (who with a few small stones, taken

To the Christian Reader.

out of the River. haue brought downe the pride of that Goliath) are daily in your hands : The Lord (who will never cease to watch over his church,) is daily breathing courage, and Heroike spirits, in others, who, for the loue of Sion, will not hold their peace.

As for the Authour of this booke intitled the CHRISTIAN SYNAGOGVE, he is a godly Preacher, and well qualified in all good learning. In these his workes, he hath carefully laboured, to cast out that filth and rubbish, wherewith the Philistims had stopped Abrahams wells : Besides he hath painefully digged, a pleasant passage that leadeth therennto. And because the word of God hath a most sweeter dish above all things ; he doth instruct thee how to discern the same, that thou mayst be drunke with the waters of life. The Authour, besides the most approved of the Greeke and Latine Writers, hath well read with deliberation also, the ancient customes of the Iewes, in their owne Rabbines, and hath mentioned so many of them, as gines no small light for the vnderstanding of the text, and likewise hath had conference vpon the same things with the most approved Schollers of the Kingdome.

Let me exhort thee Christian Reader, to a diligent studie of the Originals, the Hebrew and Greeke, with all their dialects especially, the Chaldean, Syriac, Arabicke, and Samaritan, which are great Lights and Illustrations for the text, whereby thou maiest more easily, not onely follow the rules, which the Authour setteth before thee, in his Canons gathered from Scripture, in his confirmations by Scripture, and Illustrations both from the Scripture it selfe, and from Writers both Ecclesiasticall and profane : But also thou mayest delight thy selfe, in the pleasant fields of the old and new Testament.

I am assured thou shalt greatly increase thy knowledge by reading this Booke : for as others that are not yet acquainted with the Originals, haue reapt no small comfort, by reading some scattered Soctes, that came to my hand from the Presse : What mayest thou expect after thy diligent labours therein. Thou canst not praysse God sufficiently, who hath offered thee, the painefull travels of such learned men, that thou mayest know an other day how to worke in the Lords Vineyard.

As for the Reader, whose purpose is not to preach the word, but to profit by the same as a reverend hearer. I dare assure thee, that by this learned worke (If thou peruse diligently) thou shalt attaine to great light and knowledge in the holy word, and shalt find many places thereof farre more clearely opened vpon then thou didst expect.

William Symfon.

The



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*Paragraphe's and Diatriba's, contained in
this BOOKE.*

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P R O-



PROLEGOMENA:

OR,

INTRODVCTION TO THE

Booke: wherein is discouered: first, the diuerse periods of the world: secondly, the idolatrous, and true worship of God, which fell out in those

periods: thirdly, the language spoken in those periods:

fourthly, the manner how God revealed himselfe

to his owne people, extraordinarily.

CAP. I.

The periods of the World.

Canon.

I.



HE world hath beene divided by the Scriptures and later writers, in foure chiefe Periods.

By the Scriptures; the first Period was from the creation to the flood: The second

from the flood to the promise made to *Abraham*: The third from the promise made to *Abraham* to *Christ*: The fourth period from *Christ* to the end of the World.

B

By

Confirmation.

By the later Writers ^a. The first period of time was called ἀδ'ηλον *obscurum*, or not manifest. The second ἡρώϊκον *heroicum* heroicke time. The third ἱστορικον *historicum*, the historicall time. The fourth, φάνηρον *manifestum*, or manifest time.

The period of time not manifest, was that time, wherein nothing of the heathen Historie was known, and very little of the History of the Church: this endured from the Creation to the Flood: and by some ^b was called *tempus inane* empty time.

The heroicke time (which likewise was called μύθικον *fabulosum* lying time) wherein the Heathen had little more certaintie then in the first period, concerning the valorous deeds of their great men. Therefore the Poets turned all this time into mythologie and fabulous Theologie, to delight their readers: but little truth can bee gathered out of them.

The third period of time was called Historicall, because the Historians of that time began to describe the lives and acts of great men. Truly veritie bred this sort of writing, as delight only bred the former two.

The fourth period of time, they called Manifest time: because in this period, things are much clearer, then in any of the periods going before. For the Greekes had their Ephemerides or daily Chronicles, in the which they wrote the things that fell out daily: and the Romanes had their Annales or yearely Chronicles, in the which they wrote those things that fell out yearely worthy to be marked; so that nothing escaped their Records; whereby their Historie came to be much more manifest, then those who wrote Histories in the periods præceding.

^a Scal. Prolog. in Euseb.

^{1.}
ἀδ'ηλον.

^b Varro de re ling.

ἡρώϊκον *sive*
μύθικον.

^{3.}
ἱστορικον.

^{4.}
φάνηρον.

CAP. II.

Of the Idolatrous worship which fell out in those foure periods : and where the true Worship of God remained.

Canon.

2. **T**Here were foure sorts of Idolatrous worship, professed in those foure periods of time.

Confir.

Coloss. 3. 11.

Barbarian, Scythian, Jew or Grecian. Those *Epiphanius*^c calles βαρβαρισμός, σκυθισμός, ιουδαϊσμός & ἑλληνισμός.

^c Epiph. contra
haeres. l. 1.

Can.

βαρβαρισμός Barbarisme, was that Idolatrous worship, whereby they ascribed to great men diuine worship, accounting them as gods.

1.
βαρβαρισ-
μός.

Conf.

Gen. 4. 26.

Then began men by worshipping to prophane the name of the Lord.

Illustration.

Kimchi^d then began men *vocare nomina deastrorum & idolorum de nomine Dei* (that is) to call men after they had put them as gods among the starres, by the name of God, and to giue them diuine worship as *R.*^e *Salomon* speaketh.

^d Kimchi in
Gen.

It was called Barbarisme, Because ^f *Bar*, in the Syriack language signifyeth (*without*).^g For those Idolaters were strangers from the family of God, and without the covenant, and being doubled it augments the signification.

^e R. Salom. in
Gen.
^f Hier. in l.
quaest.
^g Lyranus.

^h This Barbarisme indured all the time of the first period after the fall to the flood. ⁱ In particular we know not who those great men were, to whom they ascribed diuine worship. Therefore this period was called *tempus aduersionis*.

^h Epiph. contra
haeres. l. 1.
ⁱ Beda.

The true worship of God in this period, was in the familie of *Seth, Enoch, &c.*

Canon.

Σκοθισμός *Scythisme*, was that Idolatrous worship, which they gave to great Conquerours, after they were dead; as to *Nimrod, Belus, Ninus, Semiramis*, and such.

Illust.

It was called σκοθισμός, because the * Persians called the Scythians, with whom they were conversant, *Saka's a sach vel sak sach*, which signifieth a multitude, because they were gathered together in multitudes. So the Arabians from *gnarabh miscere, turba miscellanea* a confused multitude: for they were in this period of time a mightie nation. Therefore *Elam* King of Persia used them in his warres: ¹ *Symmachus* translates, King of the nations, King of the Scythians. Those warring people worshipped as gods, those mightie Conquerours.

G.n. 14.

This Scythisme or Idolatrous worship ^m began after the flood and endured a long time in the world even to *Abraham*. It consisted of foure things. First, the Altar. Secondly, Bowing. Thirdly, Offering of incense. Fourthly, the Drink-offering.

The worship of God was this second period in *Noahs* familie, and in his sonne *Sems* posteritie.

Noahs family was directed all this time, by the precepts given by God to him.

The seven ⁿ precepts given to *Noah* were these. First, Iudgement. Secondly, blessing, which was only to bless the true God. Thirdly, that they should abstaine from strange worship (that is) from Idolatrie. Fourthly, that they should not uncover nakednesse, (that is) to abstaine from incest and filthy lusts.

Fifthly, from shedding of blood. Sixthly, from rapins. Seauenthly, *Ne membrum de viuo* (that is) that they should not pull a member from a liuing creature.

The Apostles haue reference to those precepts, when

Σκοθισμός.

* Full, Mistel.

¹ *Symmach.*
Σαδ γὰρ βα-
σιλεὺς ἠκού-
σαν.

^m *Epiph. contr.*
heres. lib. 1.

ⁿ *Targ. in 2.*
Ruth. Hae sum
verba. Decem
sum precepta,
sicut sum de-
cem membra
radicalia.

1. Cor. 2. Au-
ris. 3. Os.

4. Cerebrum.
5. Manus.

6. Epur. 7. Fa-
lus circumci-
sionis 8. Pedes.

9. Oculus.
10. Renes.

Deinde sep-
tem praecep-
ta, quae prae-
cepti filijs No-
ae.

Judicium Be-
ned. Ho. &c.

Subalter. Pen-
it.

A⁸. 15. 29.

when they command the Gentiles, *to abstaine from strangled, from fornication and Idols*: Because these were most anciently forbidden, and the Iewes respected them most, as deliuered from Noah vnto them: the Gentiles are commanded to abstaine from them, untill perfect unitie were made vp berwixt them and the Iewes: for (*Moses is read in their Synagogues vnto this day*) Act. 15. 21. They professe the ceremoniall Law as yet, therefore, the Gentiles shall abstaine from those, for giuing offence to the Iewes. But when the^o Councell of Orleans afterward commanded abstinence from blood, because the Apostles forbad it: It was not well concluded, *Nam quod ambulatorium est in lege, Perit*. That which hath no establishment in the Law perisheth.

• Concil. Aurel.
Can. 2.

Canon.

Ἰουδαϊσμός or Iudaisme was that sort of false worship, which the Iewes deuised contrary to the reuealed will of God, first to Abraham, secondly to Moses, thirdly to the Prophets.

3.
Ἰουδαϊσμός.

Canon.

When God entred in couenant with his people, he would only be worshipped.

Confir.

Ye shall haue no other gods but me.

Exod. 10. 3.

Illust.

Here is commanded, first, that ye shall haue a God. Secondly, ye shall haue me for your God. Thirdly, ye shall haue me only for your God. Fourthly, ye shall haue me alwaies for your God.

Ye shall haue a God. This proposition condemneth the Barbarian, who liueth without the knowledge of the true God.

1.

Ye shall haue me for your God. As this proposition iustifieth the Iew and Profelyte, so it condemneth all heresie and schisme of the Sadduce, the Pharise, and Essene, this was Iudaisme properly.

2.

The Sadduces denied the immortalitie of the soule; that there were no Spirits nor Angels^p. They

• Orig. con-
tra Cel.

denied the Scriptures, except *Moses*. *Non agnoscunt seculum nisi praesens* (that is) they acknowledge not a time to come, when there shall be a resurrection; when as Christ saith, *Neither in this life nor in the life to come*. Therefore by the Jewes they were called *Menaim*, *vel probrosi*, contentious or calumnious. ¹*Gabias* the sonne of *Pesisa* reasoneth against the Sadduces thus. *Si quod non fuit, id fuit, ergo. quod fuit, erit.* that is, *if that which was not, was. Therefore that which was, shall be.* He meant, if God created the world of nothing, and made it, may he not make our bodies of something againe?

² *Talm. Phesik-
sa.*

II. The Pharises were a sect so called, because they separated themselves from others, by a hypocriticall kinde of service and outward shew. ³ *Dru-
sus* maketh mention of seaven sorts of them, but there are only foure vsually made mention of in the Scripture.

² *Drus. in E-
lench. viii. ar.*

1. The Pharise of *praise*, that did all, that hee might be seene of men; of those Christ speakes. *That they blew their trumpets, when they gaue their almes, that they might be seene of men.*

Math. 6. 11.

2. The Pharise who saith (*what is it that I have not done* as if he should say:) *I have done that which the Law commands and more.* Such a Pharise was the yong man in the Gospell. *All these have I kept from my youth.* Such are the new Pharises who say, they haue workes of supererogation: and as the old Pharises had their *anctarium legis*⁴; so haue they good workes to spare to others.

Math. 19. 20.

3. The⁵ Pharise of *blood* who knockt his head against the wall, so that the blood came: they carryed thornes in their cloathes, and spread thornes in their beds, that they might sleepe the lesse, and attend their prayers the more. Such are the new Phari-

⁴ *Additions
to the Law.*

⁵ *Epiphani. ad-
vers. haeres. l. 1.*

Pharises, the pœnitentiaries, who whippe themselves untill the blood come downe.

4. The ^{*} Pharise of *fear* who abstained from doing of euill only, *formidine pœnæ*, for feare of punishment.

Coloss. 2. 21.

III. The Essæans were the off-scouring of those Pharises, their religion was, *taste not, touch not, handle not*. ^{*} They would be more precise then the Pharises, they would suffer no man to touch them, they said, *stand farre from me, for I am more holy then thou*. They dwelt by themselves without Ierusalem: they ate nothing but rootes, they dranke no wine. ^{*} *Handle not, tangere here is tangere ad edendum*. So Gen. 3. 3. *Leuit. 21. Ye shall touch no holy thing, that is, ye shall not touch to cate it*. So 2. Cor. 6. 17. *Touch none vncléane thing*.

3.

Ye shall haue me only for your God.

This proposition condemneth the Samaritane or Cuttæan, who worshipped both the true God and the Idols of the land, this was called by ^{*} Epiphanius *samaritismus*, composed of Iudaisme and Paganisme.

4.

Ye shall haue me alwaies for your God.

This proposition condemneth the Aramite; the Iewes called him the Aramite, who fell backe from the worship of the true God, he whose father was a Iew, and his mother an Egyptian falling from the truth. ^{*} *Targum* translates him Arami; So Gal. 3. 28. the *Grecian*, the Syrian translates it Aramija. Such Apostates was *Terah* the father of *Abraham*, *Laban*, and other such Aramites². And afterwards the *Gadarens*, who made defectiō from the truth. They were called *Kupharim*, Apostates, and there were two sorts of them, ^{*} *Voluntarij* or *coacti* voluntarie or compeld.

Leuit. 24. 25.
27.

^{*} Drus. in Elench. tribar.

^{*} Full. Miscal.

^{*} R. Salom. in Gen.

^{*} Epiph. contr. hær.

^{*} Targ. Iond. than in Gen.

^{*} Isophras. Drus. in Elench.
^{*} Mamerim.

γερδν.
^{*} Mesbomad.
διονυδς.

The true worship of God now continued first, in Abrahams familie, then with the Patriarkes, then with the Iudges, then in the Temple, and so to Christ.

Canon.

Ελληνισμός, or *Gracisme*, is that false worship which is opposite to the truth, reuealed by Christ and his Apostles.

4.
Ελληνισμός.

Canon.

When Christ entered in covenant with his Elect, he would only be worshipped.

Confr.

This is Life eternall to know thee only to be God, and whom thou hast sent Christ.

Ioh. 17. 3.

Illust.

Here is commanded: First, that yee shall haue a Christ. Secondly, yee shall haue me for your Christ. Thirdly, yee shall haue me only for your Christ. Fourthly, ye shall haue me alwaies for your Christ.

1.

Ye shall haue a Christ. This proposition condemnes the Pagans, who know not a Christ.

2.

Ye shall haue me for your Christ. This proposition condemnes the Iewes, who acknowledge not Iesus the Sonne of Mary, to be their Christ, so the Heretickes, who set themselues against His natures, Person, vnion, and distinction of natures.

Canon.

The Iewes reiect Iesus the Sonne of Marie, to be their Christ.

Illust.

1.

They expect *Elias Tisbites*, to be the fore-runner of Christ; and they haue a proverb, when they can not resolute any hard question to their Schollers, they say, *Tisbi soluet nodos*. When *Elias Tisbites* shall come he will resolute all doubts. But this will be as we say, *ad gracas calendas*, for *Elias* is already come, and they haue done to him, what they please.

Math. 17. 12.

ת' ס' ר
Soluet nodos, et
quaestiones.
Talmud Sapif-
simè.

2.

Ad. 1. 6.

They looke for a glorious kingdome, when he comes. When wilt thou restore the kingdome to Israel?

3.

They raile against the person of Christ, calling him that hanged God: so they call him crucified,

flamen

Levit. 13. 53.

flamen, et subtemen, the woofe and the warpe, because these two make the figure of the crosse.

4.
Rom. 10. 23.

Against his righteousnesse; *They seeke to be iustificed by their owne workes*: And these latter Iewes being asked, whether they beleue to be saued by Christs righteousnesse or not; answer^a That every Foxe must pay his owne skinned to the fleaer.

^a Euseb. 3. 2. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

5.

Against the Christians, who are called after his name, they call them (*goym*) the abominable nation; they call the Turkes *limacites*, the Moores *Cushim*, but vs Christians in despite *goym*.

Canon.

The Heretickes, who impugne Christs nature or his Person, they acknowledge not Christ for their Christ.

Illust.

There were foure principall Heretickes. First, *Arius*. Secondly, *Appollinaris*. Thirdly, *Nestorius*. Fourthly, *Eutiches*. They were condemned in foure Councils, in Neece, Constantinople, Ephesus, and Chalcedon, by foure words; *verus*, true; *realis*, perfectus, perfect: *indivisibilis*, indivisible: *incompositus*, incomposed: they denyed his Godhead, his Manhood, vnion of both, and distinction of both.

The Heretickes, who set themselues against His offices, they deny Christ to be their Christ, as the Papists doe.

1.
Iam. 4. 12.

They deny his Kingly office, they ascribe power to the Pope to giue lawes to binde the conscience immediately, *When there is but one Law-giner*.

2.

His Priestly office, offering daily a sacrifice for the quicke and the dead.

3.

His Prophetickall office; when they take vpon them to supply the defects of the Scriptures (as they call them) by traditions.

3.

Thou shalt haue me only for thy Christ. This proposition

C

tion

sition fights against the Church of Rome, for they seeke to be iustified by their owne righteousness, and the righteousness of Christ. They hold that Christs righteousness merits, that our works should merite. And ^b Bellarmine sayes, *Opera Sanctorum tincta sanguine Christi merentur*, that is, the workes of the Saints dipped in the blood of Christ doe merite.

^b Bellarm. de Iustif.

a. Thess. 3.

* ru J. 1088 c.

4.

When totally they fall away.

Because they beleueed not the truth, he gaue them up to beleene. That lye. To teach vs that Popery is nothing but a masse of errors, which make vp one great lye against His natures, person, offices, and righteousness.

Ye shall haue me alwayes for your Christ. The Apostates, who fall away from the knowne truth, haue him not alwayes for their Christ.

There are sundry degrees of these Apostates, but the greatest is, when *toti in toto* & *totaliter excidunt*, such a one was *Iulian* the Apostate, such a one in Spanis is called *rinnegado*.

* παραβόλην
Grati reddunt.

Christianisme, is that true worship, opposite to this *Gracisme*, it is only found in the true Orthodoxe Christian Church, not in the Synagogue of Sathan, or Antichristian Church.

CAP. III.

Of the language which the Fathers spake in the first period of time, vntill the confusion of Babel.

Canon.

THE language which the Fathers spake from the creation to the confusion of Babel, was the Hebrew tongue.

Confir.

The imposition of the first names, shewes it to be the

Gen. 2. 7.

Gen. 3. 10.

Gen. 5. 22.

Isa. 19. 18.

Neh. 13. 23.

24. 25.

Deut. 7. 2. 3.

4. 5.

Obiect.

Answ.

Gen. 3. 47.

2. King. 18. 26.

the Hebrew tongue, as *Adam*, because he was taken out of the earth. So *Chana* signifies *living*, because she was the mother of all *living*. So *Seth*, one put, because *Seth* was put in place of his brother *Abel*. So *Peleg*, division, because the languages were divided in his time. So the names of places shew, the first imposition of names to have beene Hebrew; as *Babel*, *Sinhar*, *Ninivie* and such. So all antiquitie is of this iudgement.

1. This tongue was called the Hebrew tongue, after the confusion of *Babel*, from *Heber*.

2. It was called the language of Canaan, because the people of God spake this tongue in Canaan, not that they learned it of the Canaanites: for if the Lord would not have them to speake the language of *Ashdod*; farre lesse would he have them to learne the language of the Canaanites, who were accursed of God. So, 2. *Chron.* 20. He blames them for counterfeiting the Ammonites in their speech, who were of *Ammon*, as these of *Ashdod* were.

Obiect. But it may be said, that many of the ancient names of townes and places in Canaan, were Hebrew names before *Abraham* came there, as we may see in the booke of *Genesis* and *Iosuah*.

Answ. Although these names be Hebrew, yet we deny that they were imposed by the Canaanites, but by the Hebrewes when they came to Canaan. *Laban* the Syrian called the hill *Iegar Sahadutha*, a heape of witnesses, but *Jacob* in Hebrew, changed the name of it, and called it *Galeed*, a watch tower. So ye see the names might be changed from the Canaanish into the Hebrew languages.

3. This tongue was called the Jewish tongue. Speake to us in the Jewish tongue, from the Patriarch *Indah*.

Joseph lib. 1. contra Appionem. Euseb. de Præpar. Evangelicæ. Cyril. l. 1. contra Julianum.

August. in libro, de Civitate Dei lib. 16. cap. 11. tom. 5.

hebrew
tongue

In this tongue God spake to the Patriarches, in this tongue the Angels spake to men, in this tongue the Prophets wrote the old Testament, This tongue was kept still in the Church in the puritie from *Sem* to *Arphaxad*, from *Arphaxad*, to *Peleg*, This tongue was not a punishment of sinne, as other languages were, * *Alij propter peccatum voces dissonas habuerunt*, other people for their sinne had their languages confused, but the Church retained her language in puritie, not partaking with the rest in their presumption at *Babel*. All other tongues to the Church were but *lingua subsumationis*, a tongue of *seorne*. Because they were but as *Barbarians* vnto them, they were *populus peregrini sermonis*, the Chaldie paraphrast translates it, *Barbari sermonis*, a *Barbarous speech*.

At the confusion of *Babel*, God diuided the languages into diuers *maternall* tongues.

A *maternall* or mother tongue, was originally imposed: and was that tongue, which was not deriued of another, and it differeth from a deriued tongue, and a dialect.

A *propago* or deriued tongue, is that tongue which is deriued from a *Maternall* tongue, either by addition, detraction or interchange.

The *Syrian*, was the first deriued tongue from the *Hebrew*, the *Maternall* tongue. Secondly, the *Chaldie*. Thirdly, the *Phanician*. Fourthly, the *Arabiack*, which was also called *Kederena*, the tongue of *Kedar*.

Some *maternall* tongues are deriued from these againe, as from the *Phanician* tongue, the *Punick* or *Carthaginian* tongue.

Here we must marke a difference betwixt *tradux lingua*, a deriued tongue, either mediately or immediately, and a borrowed tongue: for languages borrow one of another, words which are not deriued one of another.

Pr. data est lex in lingua sancta, ita creatus fuit Mundus in lingua sancta. Talm. Ieruf.

August. lib. 16. cap. 11. tom. 5.

Psal. 114. 1.

Canon.

Canon.

Canon.

Canon.

*1.
Lingua matern.
2.
Varro de Ling. Lat.*

*3.
Propago.
4. Scaliger in Opusculis Epist.*

5. August. tom. 9. tract. in Evang. Ioan. 15. cognate sunt Linguae istae, Hebraica, Syriaca & Punica.

Kir

1. Example. Kir in the Hebrew is called a *Citie*, but *Kirya* in the Syriack and Phœnician tongue, is called also a *Citie*: hence commeth *Carthago* in the *Punicke* tongue, of the second derivation or *propago propaginis*; but *Vologesokarta*, a *Parthian* word, a *Citie* set vpon *Palga*; here it is not a deriued word (for the *Parthian* tongue is a mother tongue) but only a borrowed word, so *Tigranokarta* a *Citie* built by *Tigranes*, it is an *Armenian* word, which is a mother tongue, and therefore only borrowed.

Tradux lingua,
A borrowed
tongue.

2. Example. *Abib* in the Hebrew tongue, is called *spica virens*, a greene head of corne, from hence is deriued *Abub*, a whistle in the *Chaldie*; but *ambub* in the Latine tongue, *Ambubaiarum collegia*, companies of min-strels playing vpon whistles: here it is not deriued but borrowed, for the Latine tongue is not a deriued tongue, but a mother tongue.

¹ Horat. lib. 1.
Epist.

Canon.

In a mother tongue, we aske *cur hoc est?* why is this? for it giues the reason, why the name was so imposed, but in the deriued tongue, we aske, *unde hoc est?* from whence is this? and therefore many Etymologists are very impertinent who seeke the reason of the names, out of deriued tongues, and not out of the mother tongue.

² Scaliger Com-
ment. in Varro.

1. Example. This word *Satyr*, many verball Grammatists labor to deriue from the Greeke *σατύρις titillatio, quis pro-ni aduenerem, lecherous*, but we must deriue it from the first Maternall tongue, the Hebrew word *Shaghar*. Ye shall not offer your children *Leshegnirim* to the haire ones, that is, ^m to the deuils, who appeared in the likenesse of hairy goates, and therefore were called *Satyres* by some small interchange: This* was some of the fathers faults, who deriued Hebrew words from Greeke, as *pascha*, from *πάσχω* *patior*, to suffer, so *Iesus* from *ἰάω sano*, to cure: so *kephas* from *κεφαλή*,

¹ Nat. Comes,

² Ambros. Na-
tiam Laſian.

* *Causab. contr.*
Baron.

Canon.

So *Plutarch* saile, who deriued *Sabboth* from *ἡ ἡμέρα*, *Sabbath*.

The mother tongue giues the reason of the imposition of the name as being naturall: the deriued tongue is but imposed *ex arbitrio*, at the pleasure of the imposer, and oftentimes by chance; but it neuer expresses the nature of the thing. ^a *Varro* expresses the matter by this example: an *Athenian* bought from *Artemidorus* (who dwelt in *Ephesus* a citie of *Ionis*) a slave: he brings him home to *Athens*, but knowes not his name, whether he shall call him *Ion* from his countrey, or *Ephesus* from the citie where he dwelt, or *Artemon* from his master whom he serued: he may call him any of these at his pleasure, but yet none of these names shewes the reason of the first imposition, as when the name was imposed to *Ephesus*, *Artemidorus*, &c.

^a Lib. 7. de Lingua Lat.

Canon.

A dialect is that speech, which differeth from the mother tongue only in pronunciation, and change of some vowels and consonants, in diuers words of that language.

³ Dialectus.

Illust.

Acts 1. 19.

Judges 12.

Marke 14. 70.

The dialects in the Hebrew were first the *Hierosolymitan*, as Act. 1. ἡ ἰδία διαλέκτῳ αὐτῶν, in their owne language: they pronounced *akeldama*, others said *aceldama*, so the lispig *Ephraimite* said *Sibboleth*; they of *Beniamin* said *Shibboleth*: So the *Galilaans* had their dialect, for *Peter* was knowne to be a *Galilaean* by his speech.

A

A CORROLARIE.

Of the *Maternall* tongues in *Europe*.

Scalig. O-
puse.

Latine. { Spanish.
 { Italian.
 { French.
 { Frauncicke.
 { Teutofagick { Wallons.
 { Pistonick.
 { Voscon.
 { Limovicen.
 { Perigourd.

Frauncicke, commonly called
Lapenidock most vsed.

Wallons begins at *Leige*, while
ye come to the confines
of *Paris*.

Pistonick, begins at the con-
fines of *Throne*, and goes
towards *Burdoux*.

Greeke. { Common.
 { Astrick.
 { Ionick.
 { Derick.
 { Eolicke.
 { Bastick.
 { And, { Sicilian.
 { Rbegian.
 { Cretan.
 { Cyprian.
 { Macedonian.
 { Syracusan, &c.

Teutofagick, is that which is
contained from the river
Garonne to the *Pyrene*
hills, and to the *Aquitanian*
Ocean.

In Europe
there are
eleuen Ma-
ternall
tongues,
which are
these.

Dutch. { Teutonick. { West.
 { Easter.
 { Saxon. { North. { Frisian.
 { Turingian. { English.
 { Scottish.
 { Dames. { Denmarke.
 { Sweden.
 { Norway. { Island.

Slavonick. { Muscovite.
 { Polonian.
 { Bohemian.
 { Illyrian.
 { Dalmatian, &c.

Epirote.
Tartar.
Hungarian.
Finnonick.
Irish.
Britaine.
Cambrian.

Pla. 117. Of all kinreds, tongues and nations, praise the Lord.

Act. 10. God is not an accepter of Persons, so, neither of tongues.

CAP. IIII.

The diverse wayes how God revealed himselfe to his servants extraordinarily.

Canon.

God manifested himselfe to his servants sundry waies.

Confr.

God who at sundry times, and in divers manners, spake in times past, unto the fathers by the Prophets.

Heb. 1. 1.

Illust.

Four manner of waies, He revealed himselfe to his servants. First, by the gift of Prophecie. Secondly, by ordinary inspiration of the holy Spirit. Thirdly, by *Vrim* and *Thummim*, light and perfection. Fourthly, *per filiam vocis*, by a little small voyce.

• Rab. David
prefat. in lib.
Psalms.

2.
Ruah hakhodesh.

4.
Barb Col.

1.
Drus in Gen.

2.
Canon.

Illust.

God manifested himselfe by Prophecie.
Prophecie was that gift which came vpon the Prophets in their sleepe; and when they were awake, all their strength was taken from them, so that they saw one speaking as it were in vision with them, or saw nothing at all, but heard a voyce speaking to them.

Ruah hakhodesh, the holy Spirit was that sort of Prophecie, which was revealed to the Prophets, when they had the vse of their senses, speaking and hearing as we doe: they were inspired also by the holy Spirit, but not in so high a degree as these, who had the gift of Prophecie, this sort of revelation was most vsuall in the second Temple.

2.

There are sundry sorts of Spirituall knowledge: the first is of Faith: the second of Prophecie: the third of Glory. That Prophecie which is intellectuall, shewing to the minde without meanes, is most perfect,

1.3

perfit; that which is shewed to the sense is most imperfit, and it comes neereſt to that knowledge which wee haue by faith, (*For faith comes by hearing, and confirmed by ſight.*) ² That intellectuall knowledge, comes neereſt to the knowledge which we ſhall haue of God in glory; that Prophecy which was ſhewed to the imagination in dreame, when the ſenſes were abſtracted, was a meane betwixt the intellectuall, and that which was heard by the ſenſe; as *Jeremie* ſaw a ſeething pot repreſented to his imagination: and *Iacob* ſaw a ladder in a dreame. The third of Glorie, which is moſt perfit, and intellectuall ſhewed to the mind: the ſenſes not abſtracted nor dazeled. *Moyſes* came neereſt to this knowledge.

The reuelation by *Vrim* and *Thummim* is not expreſly ſet downe: ³ *Iosephus* thinks, when they were to goe to battell, the Prieſt putting his Ephod vpon him; if they were to march, then the ſtones did ſhine, but if the ſtones did not ſhine, then they were to ſtay: but this ſeemes not to haue bene a ſufficient way to haue directed them in other caſes: for when the Prieſt put vpon him his Ephod, and conſulted with the Lord whether they ſhould goe vp againſt the Philiftims, or not: the Lord answered, *Thou ſhalt not aſcend directly, but goe a compaſſe about.* How could theſe ſtones haue maniſeſted all theſe things to them? wherefore it is moſt probable, that the Prieſt hauing theſe ſtones vpon his breaſt, that the Lord inſpired him by his ſpirit, what answer to make to currey queſtion asked him.

The laſt ſort of reuelation extraordinary, was by *Bath col filia vocis*, a little ſmall voyce, or an eccho, whereby he answered his ſeruants: *Iob* calls this *vox in ſilentio*, a ſilent voyce, and there came a voyce from heauen. *Syr. filia vocis*, the daughter of a ſpeech.

This laſt ſort of reuelation, was in the ſecond Temple, a little before the deſtruction of it.

D

Thus

1. Sam. 5.
1. King 6. 3.

Iob. 4. 16:
Math. 17. 5.

Nota.

2 Picus Mirandul.

3 Lib 3. cap. 9

Malac. 4.4.

Thus God with-drew this reuelation from his people by degrees, *that they might cleaue to the Law of God:* and so come to the ordinary meanes of vnderstanding his Will.

Thus farre haue we præoccupied in the *Prolegomena* or Introduction: now we come to the subject of the Booke.



THE



THE FIRST BOOKE
OF THE CHRISTIAN SYNA-
GOGVE, CONTAINING THE
ordinary meanes to come by the
sense of the Scripture.

CAP. I.

Of the ordinary meanes how God reuealed himselfe to his people.



In the Introduction to the Booke, we haue spoken how God reuealed himselfe extraordinarily to his people without all meanes : It followeth then, that in the beginning of this Booke, we shew how God reueales himselfe ordinarily with meanes.

The ordinary way how God reueales himselfe to his people, is by the Scriptures.

Search the Scriptures, for they testifie of me.

The heauens declare the glorie of God, but the Scriptures declare onely the will of God.

Canon.

Confir.

Iohn 5. 39.

Illust.

Psal. 19.

In what language the Bookes of the Old and New Testament were written.

Canon.

Illust.

GOD sanctified two languages, the Hebrew and the Greeke, for the Old and New Testament.

God the Father sanctified these two languages, when his Secretaries wrote the holy Scriptures. God the Son vpon the crosse, sanctified three languages; the Hebrew, Greeke, and Latine: the Hebrew *propter legem*, for the Law, because the Oracles of God were written in Hebrew; in Greeke *propter sapientiam*, for wisdom, because the wisdom of the Heathen and their Lawes were written in Greeke; in Latine *propter imperium*, for Empire, because now the Romane Empire was flourishing. God the Holy Ghost in the Pentecost, sanctified all languages.

Hugo Cardinalis.

Canon.

Illust.

Ierc. 10. 11.

I.

God made choice of the Hebrew tongue for to write the Old Testament into it.

There is one verse in *Ieremie* which is written in the Chaldie tongue (whereas all the rest is written in the Hebrew tongue) to the people going to the captiuitie. כְּדָה תֹאמַרְוּן לָהֶם: *So shalt thou say to them (curfed: the gods who made neither heauen nor earth.)* Of purpose the holy Ghost wrote this verse in the Chaldie, that the Iewes going to Babylon, might reply to the Chaldeans in their owne tongue, when they sollicitied them to worship their Idols; cursed be your gods, wee will nor worship them, for they neither made heauen nor earth.

Kidna Tomarun Lebor. &c.

II.

There are some parts of *Daniel* and *Esdra* written in the Chaldie tongue, which were not immediatly inspired by the holy Ghost, but were borrowed by *Daniel* and *Esdra*, out of the Chronicles of their *Kings*; as *Nabuchadnezzers* dreame, which of purpose was done, that

that the heathen might giue more credit to the Prophecie; notwithstanding, they were sanctified by the Holy Ghost, as *Aratus* his poesie by *Paul*:^a but we deny that all the Chaldie in *Daniel* and *Esdra*, was translated out of the ciuill Records of their Kings, for some of it was inspired immediatly by the holy Ghost.

III
Dan. 5. 24.

There is one verse in *Daniel* written in the Chaldie tongue, but in the Samaritane Character, *Mene mene tekel upherfen*, which verse *Daniel* could reade, but none of the Chaldeans could reade it, although it was written in their owne language: The Iewes giue the reason, because the Characters were Samaritane characters, which farre differed from the Chaldie. * *Esdra* after the captiuitie, left the Samaritane Character *Idiotis*, (that is) to the Samaritanes as the Iewes call them, and chused the Chaldie character; before that time they vsed still the Samaritane Character. This Character is found vpon their shekel at this day: but after the captiuitie *Esdra* changed it: it differeth nothing now from the Hebrew Character which we haue, whereas before this Chaldie Character differed very far from the ancient Hebrew Character, and he who could reade the one, could not reade the other, as may be seene heere.

מִנֵּה מִנֵּה טֶקֶל וּפְרִשְׁתָּן
מִנֵּה מִנֵּה טֶקֶל וּפְרִשְׁתָּן

IIII
Exod. 2. 10.

There is one verse in *Exodus*,^y which was first written in the Egyptiack tongue, but afterward was translated by *Moyfes* into the Hebrew tongue; she called him *Mosche*, from *Mascha* extrahere, because he was drawne out of the waters. *Pharaohs* daughter gaue him not the name of *Moyfes*: for in the Egyptiack tongue he was called *Monias*, as *Abenezra* testifies vpon *Exod. 2.* but *Moyfes* gaue himselfe the Hebrew name.

^a *Iunius de Sacra Scriptura contr. Bell. lib. 2. cap. 1.*

^y *Moyfes Gerundenfis in Commens. in lib. 5. Moyfis extrema parte. Hieronymus in prologo galeata. Scalig. animadvers. in Euseb. Chro. pag. 103. Or Bez. annot. in Math. 27. 24.*

The Samaritane Character.
The Chaldean or Iewish Character.
^y *Abenezra.*

V. Secondly, there are some words in the old Testament which are Egyptiack. *And they cryed before him (Abrech) to bow the knee.*

VI There are some Persian words, as *Esther. Seter* in y Persick tongue is called a *Starre*, she was cald before *Hadaffa*.

VII There are some Arabick words, as may be seene in *Iob, Lehhem, caro vini*, quicke flesh.

VIII Some^r composed of Egypptiack and Africk, as *totaphoth frontalia*, frontlets; *Tot* in the Egyptiack tongue, signifies *two*: and *Phot* in the African tongue, signifieth *two* also, because they had them written vpon foure sides, as vpon an halfe sheete of paper foulded in two, and^{*} written vpon both sides.

IX There are some Syriack words, *Iegar Sahadutha*, the heape of witnesse: ^z the Hebrewes say therefore, *Let not the Syriack tongue be vile in thine eyes, because it is found in the Law, Prophets, and written bookes.*

The Hebrew tongue being the mother tongue, the Chaldaean and the Syrian but daughters of her; therefore oftentimes in the Scriptures, the Chaldaean and Syrian are called Hebrew. *Gabbatha*, a high place, as a *Iudgment seat*, is vsed in Hebrew, yet this is a Syriack word: so *Golgotha*, *dead mens skulls*, is called Hebrew, yet it is a Syriack word, for in the Hebrew it is *Golgoleth*. So in *Nehemias 13*. the Syriack tongue is called the Hebrew tongue, yet it was not pure Hebrew: they wrote a letter in the Syriack tongue, which was vnderstood in the Court without any Interpreter, being a deriued tongue from the Hebrew. *They spake to them in the Syriack tongue*, that is, in the Chaldaean tongue, but afterward the Chaldie and the Syrian were distinguished.

Canon. The Holy Ghost wrote the New Testament, in the Greeke language.

Illust. There are sundry Idiomies found in the New Testament, which are not Greeke.

^r Scaliger in
elench.

δπισόγρα-
φον.

^z Talmud.
Babylon.

The

The hearers of the Apostles were either Iewes or Gentiles: The Iewes were of three sorts; Hebraizing Iewes, Talmundizing Iewes, and Græcizing Iewes.

The first gaue themselves to study the Hebrew Text; the second gaue themselves to reade the Talmud; the third followed the seuenties Translation in Greeke.

The Gentiles were either Græcians or Latines; so that ye shall finde fīue sorts of Idiomēs in the New Testament.

1. Hebraismes, as first Hebrew names; as, *Aeldama*, a field of blood; *Hofanna*, saluation; *Saboth*, rest; *Halilulah*, praise the Lord; *Barjma*, the sonne of Iona, *Cannites*, and such like; 2. Hebrew verses, as *Eli Eli lamma sabachthani*, my God, my God, why hast thou forsaken me.

2. So the New Testament vses the prouerbs of the Talmud, as they had a prouerbe, ^a *Are ye of Pambedittha, who can cause an Elephant to goe through a needles eye.* These of *Pambedittha* were great braggers, who said they could do strange things; hence came that prouerbe amongst them, and Christ vses it, *It is easier to cause a Camel to goe through a needles eye.* So this prouerbe, *To kicke against the prickles.* So they who say to their neighbour, *Take out the straw out of thine own teeth*, heares this often; *Take out the beame out of thine owne eye.* The ^b Babylonian Talmud shewes how *Iannes* and *Mamre*, two Sorcerers of Egypt withstood *Moyes*, and mocked him when he wrought his Miracles; saying to him, *(Wilt thou bring straw to Euphrata)* as they would say, to carry water into the Sea: for they thought that *Moyes* wrought his miracles by Sorcery, whereas the Land of Egypt was full of forcery: the Apostle as some thinke, hath relation to this; *Iannes and Iambres which withstood Moyes.*

^a Antonius
Hebrif. de
proverbij
Talmudicis.

^b Talm.
Tractatum
menachem.
Cap. 9.

Mat. 19. 24
Acts 9. 5.

1. Tim. 3. 8
Iude 9.

3.
Iohn 7. 35.
Acts 6. 1.

The Iewes called *Hellenists*, or the Græcizing Iewes, they followed the seuenties Translation. They haue many

Acts 26.
Ioh. 13. 14.
Acts 18.

many peculiar words, which are found in no other Greeke Authors, as διαθηκὴ a Testament, and συνθηκὴ a Covenant, in their language are both one thing, and signifie *Berith*, or *fœdus*, a covenant. So *Gnets* they translate it both *lignum*, a cutted tree, and *arborem* a growing tree. Whereas other Greeks haue two distinct words for them, ξυλον and δειδρον; Likewise πνευμα, for the soule of man, in which sense no Greeke Writer before is obserued to take the word. So they haue sundry Latine words which they haue made Greeke; as *Linten-um*, a linnen cloth; *Macellum*, the shambles; *Cæsar*, an Emperour; *Denarius*, a penny; *Artemon*, a saile; and a number such, which *Drusius* in his booke intituled *Cadmus*, hath obserued. For as many Greek words were vsed in the East amongst the Hebrewes, when *Alexander* the Great transported Colonies thither; so many words haue beene borrowed from the Latines to the Greekes.

^c *Cadmus*.
Drus.

4

The Gentiles were either Greekes or Latines.

Greekes; therefore ye shall finde so many Græcismes in the New Testament, and verses cited out of the Greeke Poets.

5

Latines; because the Romane Empire now flourished, therefore so many Latine words are vsed by the Apostles writing in Greeke.

PARAGRAPH E I.

Of the Canonickall Bookes of the Old Testament.

Canon.

Confir.

THE Bookes Canonickall of the Old Testament, are twenty foure.

Iosephus^d *infiniti nobis non sunt libri sed viginti duo, Moyses 5. & Prophetæ libros 13. reliqui 4. hymnos in deum & vita*

Paragraphie is that by which we make a transition from one speech to another.

^d *Contr. Ap- pion.*

vita humana precepta continent. Wee haue not infinite Bookes, but onely twenty two; *Moses* siue, and the Prophets conraine thirteene: the other foure containe Hymnes to God, and precepts for mans life. So *Targum Cant.* 5.

Canon.

These Bookes are diuided into the Law, Prophets, and Psalmes.

Illust.

The Hebrewes diuide them into the Law, Prophets, and *Ketubim*, written Bookes.

Canon.

The Prophets are either *Rishonim*, the former; or *Acharonim*, the latter.

Illust.

They are called the *former*, because they described things already done.

Acts 3. 24.

These were *Iosuah, Iudges, Samuel, Kings, Chronicles.* *Samuel* is called the first of the Prophets, *Omnes Propheta à Samuele: All the Prophets from Samuel.*

The later Prophets are either the great Prophets or the small.

They are called the *Liter* Prophets, because they foretold things to come.

Mar. 1. 2.

The greater are three: *Esay, Ieremy, Ezekiel*: the smal are *Teri gnetzer*, that is, *twelue*: they were all ioyned in one volumne; therefore a testimony cited by Christ out of any of these Prophets, is said to be written in the Prophets.

Canon.

These written Bookes, were written by those who had the gift of the holy Spirit, but not the gift of Prophecy.

Confir.

Mat. 22. 43.

Dixit David in spiritu Sancto: How doth David in spirit call him Lord?

Illust.

A Prophet is by inspiration and office a Prophet; that is, who continueth still a Prophet, as *Esay* and *Ieremy*; these were properly called Prophets. Again; there were Prophets by inspiration, but they liued not as Prophets, neither continued they in that calling: for

* *Drus. in Gen.*

E

David

David was a King, and Daniel was a Courtier :^f the first sort, they called them *Propheta per missionem*, Prophets by message : the second, they called them *Propheta per spiritum sanctum*, Prophets by the holy spirit onely ; because their calling was not still to be Prophets, therefore they called their bookes, written bookes.

Obiect.

But by this reason *Samuel* should not to be placed among the Prophets, because he was a Iudge.

Answ.

Although *Samuel* was a Iudge, yet he continued still a Prophet, and was Rector of the Schoole of the Prophets.

Canon.

The Lord hath had an especiall regard for the preservation of the Bookes of the Old Testament, that they should not perish nor be corrupted.

Illust.

The² Hebrewes say that there is a threefold Crowne ; first of the Law : the second of the kingdom, and thirdly of the Priest-hood : and that the Crowne of the Law is more glorious then the other two Crownes, according to that of *Salomon*, *By me Kings reigne*. And^h they say, that *Esdra*s with the rest of the great Synagogue, after the captiuitie reformed the Common-wealth, from the corruptions of *Babel*: & *restituerunt magnificentiam in pristinum statum*, and they restored the magnificence into the old integritie ; that is, the Law of God which excelleth all other in greatnesse.

Pro. 8. 15.

These Maisters of the great Synagogue, * did sundry things for the preservation of the Text. First they numbred the letters, secondly the words, thirdly, the verses of the whole Bible, fourthly, their * corrections of the Orthography in the Margent; for they set down two letters, *Keri velo Cetib*, that is ; *Wee are to follow the reading, and not as it is written*. And *Cetib velo keri*, *scribitur & non legitur*, *It is written, and not read* : last, they sealed the Canon.

P

Theⁱ Mazorites they called them *Siga Hamiskra*

שִׁגָּא חַמִּיטְרָא
penaglor.

^f Rabbi David Kimchi
p^refat. in
Psal.

² Talmud.
lib. Eub. fin.

^h Talmud
hierosolym.
in lib. megil.
cap. 3.

^{*} Ansheh
neseth hage-
dola, viri sy-
nagoga
mag², the
maisters of
the great
Synagogue:
so they were
called R^h.
anaym, ma-
isters of an-
swers.

^{*} παρα-
γραμμά-
τισμος,
is the error
in writing.

ⁱ Sbindl.

ὁφθαλμοὶ τῆς γραφῆς, *The hedge of the Scripture*: for as the hedge keeps out the theefe; so doth the correction of the Mazonites keepe out the rest of the Correctors, that they should not be bold to correct any thing in the text. Hence is that saying of theirs; ^k*Tythes are the hedge of a mans riches: pay thy Tythes and be rich. Vowes are the hedge of the first fruits; the hedge of Wisedome is silence, and the Mazonite is the hedge of the Law.*

^k Talmud. Babylon.

PARAGRAPH II.

Of the Apocryphe Books of the Old Testament.

Canon.

Illust.

THE Apocryphe Bookes were these, whose authority was not knowne in the Iewish Church.

These bookes the Hebrewes called ¹ *Genuzim*, from the Chaldie word *Ganaz abscondere*, to hide; because their authoritie was not knowne in the Church: therefore it was, that they forbad their children to reade them vntill they came to mature age. So^m in the Primitive Church, when they were read, the Reader stood but in the inferior place.

¹ Scaliger in Euseb.

Canon.

The Greekes called the Canonick Bookes ἐν δαδῆτις, *put in*, because they were within the Canon, and ἐγκακισμῶνς, *reuealed*: they opposed to these, μὴ ἐκκλησιαστέσθαι, *not to preach*; and ἀποκρύπτεσθαι, *to hide*; ⁿ and ἀκαταρτίς, because they are not receiued in the Canon.

ⁿ Athanas. in Synops. *Inimicus contra Bellar. de scriptura.*

Illust.

Epiphanius^a his reason is not good, why they are called Apocryphe bookes, *Because* (saith he) *they were hidden in the Arke*: These bookes were written after the second Temple; therefore it is better said of him who saies, ^a *ἀποκρυφον τὰν μὴ ἐν δαδῆτις, All that which is not within the diuine Canon, that is Apocryphe. Quicquid abest à sancta, κρύβηται ἀπὸ τῆς κρύβητης, absconditur in Arca, whatsoever is*

^a Reimold.

^a Epiphanius. contra. har.

^a Chrysost. ^r *Inimicus de scriptura contra Bellar.*

out of the Sanctuarie, let it be hid in the Arke. *αρκα*
was *Capſa eccleſia*, The cheſt of the Church, in which the
Canonick bookes were reſerued.

Canon.

There were two ſorts of Apocryphe bookes, *Primi generis*, & *ſecundi generis*; of the firſt ſort, and ſecond ſort.

Illuſt.

Primi generis which the Church made uſe of, although they received them not in the Canon: as the *Maccabees*, *Ieſus Syrach*, the *Wiſedome of Salomon*, *Tobie*; ¹ Theſe were not called *Canonici* by the Fathers, but *eccleſiaſtici*.

¹ *Rufinus in Synbulum.*

Secundi generis, were theſe ² which they altogether reiecte; ſuch were the bookes of *Iannes* and *Iambres*, *Petoreth moſche* ſive *αποδομις μοſως*, *dimiſſio Moſis ex hac vita*: The aſſumption of *Moſes*, or taking him out of this life. In this booke is deſcribed the ſtriſe which was betwixt *Michael* and the Deuill, about the body of *Moſes*, of which we read in *Iude* his Epiſtle: ſo *απογεννησις* the after birth. So the Prophecy of *Enoch*, ſo Apocrypha *Ieremia*. *Epiphanius* ³ teſtifies, that the Iewes ſent to Egypt to *Ptolomie* with the Canonick Scriptures, ſeuentie two Apocryph bookes.

² *Origen επι αποκρυφ.*

³ *Epiphane de ponder.*

Iude 9.

PARAGRAPH III.

Of the Canonick Bookes of the New Teſtament.

Canon.

THE bookes of the New Teſtament are *Historicall*, *Doctrinall*, and *Propheticall*.

Illuſt.

Historicall, are either of *Chriſt* or his Apoſtles. Of *Chriſt*, the ſoure Euangelists; of the Apoſtles, the *Acts* entreats.

The ⁴ ſoure Euangelists, are like to the ſoure Riuers which went about the Garden of Eden to water it, and *Chriſt*

⁴ *Chryſoſt.*

Christ in the midst, as the tree of Life.

The Doctrinall bookes, are the foureteene Epistles of Paul, of James one, and Peter two, of Iohn three, of Iude one.

The Prophetickall Booke, is the Booke of the Revelation; containing the estate of the Church, from the daies of Iohn to the end of the world.

The number of the Canonick bookes are seuentie; for euen as seuentie valiant men stood about the bed of Salomon with Targets: so the Lord hath set these seuentie valiants to defend his truth.

PARAGRAPH III.

Of the sealing of the Canon of the New Testament.

Canon.

Iohn, who out-lined the rest of the Apostles, sealed the Canon of the Scriptures.

Confir.

Reuel. 22. Cursed is he who addes or takes away from the things written in this Booke.

Illust.

The Sadduces reiected all the Old Testament, but the five bookes of Moyses; Marcion reiected all the Euangelists, but Luke. Ebion and Cerinthus reiected Iohns Gospell. The Papists adde the Apocryphe bookes to the Scriptures. But these are equall abhominable before the Lord, he that iustifieth the wicked, and he that condemneeth the iust.

Pro. 17. 15.

PARAGR. V.

How the holy Scriptures must be expounded.

Canon.

THE Scripture must be interpreted by the same Spirit, by which it was inspired.

Confir.

2. Pet. 1. 20

27.

Canon.

No Scripture is of priuate interpretation.

2. Priuate interpretation, is either *Prater fundamentum veritatis*, by the ground of verity, or *prater fundamentum salutis*, by the ground of saluation; *circa fundamentum salutis*, about the ground of saluation; or *contra fundamentum salutis*, or contrary to the foundation of saluation.

1. *Prater fundamentum veritatis*, is, when an interpretation agrees not with the place intreated, although it be not *contra fundamentum salutis*: these the Greeks called *ἀποπροσδιωον*, *aliena à proposito*, out of purpose: as "these who seeke Gold in the earth, if they misse the veine, they lose the Gold: so these who interpret Scripture, besides the meaning of the place intreated, they misse the sense of the Scripture.

" Chrysost.

2. *Prater fundamentum salutis*, is that interpretation which is not onely besides the verity, but also besides the foundation Christ: this by the Apostle is called *Hay and stubble*, it shall burne, but the builder may be safe.

1. Cor. 3.

15.

3. *Circa fundamentum salutis*, is that interpretation, which weakeneth the foundation, although it raze it not directly.

4. *Contra fundamentum salutis*, is that interpretation, which razeth the foundation, *Not holding the head Christ*.

Colos. 2. 19

1. Peter 4. *Unstable soules wrest the Scripture*: *ἐπιβλασιν*.

It is a word borrowed from torturers, when they put an innocent man vpon the racke, and makes him to speak the thing he neuer meant: so these wrest a sense out of the Scriptures, which the holy Ghost neuer meant. The Jewes fable, that Manna had a taste to every man as he listed, when he did cate of it, but this fable is refuted, Numb. 11. 5. It is as false, that the Scriptures of God hath any sense which hereticckes list to giue them.

Wisedome
cap. 16.

Canon.

True interpretation, is that interpretation which is *super fundamentum*, vpon the foundation, and giues the true

true interpretation of the place intreated.

Illust.

Mar. 13. 10.

The Doctors of the Iewes were cald *bonim*, *adificantes*, Builders, because they were bound to build vpon the foundation.

PARAGR. VI.

Of the internall light, which shewes the way to come by the sense of the Scripture.

THE meanes to come by the sense of the Scripture, are either internall, or externall.

Canon.

The internall light whereby we come to the sense of the Scripture, is the holy spirit.

Confir.

Luke 24.
2. Sam. 10.
Psal. 40.

Then he opened their understanding, to beleue the Scriptures. So reuelasti mihi aurem, Thou tookest a vaile off mine eare, and made me to vnderstand. *Perforare aurem est obedientia*, to bore the eare is for obedience; thou boredst mine eare: but *reuelare aurem est intelligentia*, to vnuile the eare is for vnderstanding: The Latines call this *dicere in aurem*, to speake in the eare.

PARAGR. VII.

Of the externall helpes to come by the sense of the Scripture.

Canon.

THE externall helpes, which helpe vs to come by the sense of the Scripture, are especially five.

Illust.

1. *Διηκολογία*, to consider the Marginall, and line reading of the Scripture. 2. *σηματολογία*, the right pointing of a Scripture. 3. *συλλογία*, the right collation of Scripture with Scripture. 4. *μετάφρασις*, the right translation of a Scripture. 5. *ἰσθαιολύματα*, the customes proper to the Iewes.

CHAP.

CHAP. I I.

Of the first Helpe.

Διπλολογία, or double reading of a Scripture.

Canon.

Illust.

Canon.

Confir.

Esa. 51. 14.

1. Examp-
ple.



Q marke the line reading, and the Marginal reading, helps much for the vnderstanding of the Text in the Hebrew and Greeke.

This Marginal reading is set downe in the great Mazora Bible in the Margent and the Text: and ioyning both together, is called a double reading.

Where the Holy Ghost hath ioyned both the readings, these we are to follow.

There is a Marginal reading in the Prophet, *Esay* 51. 14. written in two feuerall words, but hauing the signification of any of them, **חֵן-חֵן** *Omuimoda aper- tio, (to open the prison) or the eyes of the blinde.*

*Pekabib-
keabb.*

For this is meant also of those that are blind, as those that are in prison.

These two readings our Lord ioynes together, *Luke* 4. 18. Then hast sent me **חֵן-חֵן** to restore sight to the blind, and to open the prison to the prisoner. If I were reading the 51. of *Esay*, and first verse, I might make this line reading: To giue sight to the blinde, as well as to open the prison to the prisoner.

*Pekabib-
keabb.*

2. Sam. 23.
10.

3

Bennaya the sonne of *Iehoiadab* was a *liuely man*: but the marginal reading hath it (**חֵן-חֵן** *a strong man.*) This marginal reading, 1. Chron. 11. 22. is made line reading; therefore we may ioync them both safely in the Text, *He was a liuely strong man.*

*Hhai.
Hhah.*

And

1. Chron.
11. 11.

And Iohanan was the **שׂוֹשֵׁבֵי** cheefe of the Captaines; the marginall reading, *Hee was one of the שׂוֹשֵׁבֵי* three: which marginall reading, 2. Sam. 23. is made line reading, therefore we may ioyn them together, *He was one of the three chiefe Captaines.*

שׂוֹשֵׁבֵי
shum.

שׂוֹשֵׁבֵי
shum.

Canon.

Where the Holy Ghost makes that line reading in the New Testament, which is marginall reading in the Old Testament; we may safely ioyn them both in the Text.

Prou. 3. 24.
1. Examp.

He giues grace to the עֲנָוִים poore: but 1. Peter 5. He follows the marginall reading, *Hee giues grace to the עֲנָוִים* humble; therefore we may safely ioyn them both in the Text; *He giues grace to the poore humble.*

עֲנָוִים.

עֲנָוִים.

Phil. 16. 10.
2.

Thou wilt not suffer thy קְדוֹת holy ones: In the marginall there is a signe of the plurall number, shewing that there is a letter redundant. Peter Acts 2. approoves this marginall reading, reading it in the singular number, *Thou wilt not suffer thy קְדוֹת* holy one 10 see corruption.

קְדוֹת.

קְדוֹת.

Canon.
1.

The marginall readings of the Mazorites we may vse them for illustration, (where they are not approoved by the Holy Ghost) although we may not make them line reading. If they impare not the credit of the Scripture, or is contrary to it.

Esay 63. 9.
1. Examp.

In all their afflictions they were אֵל (not) afflicted; the marginall reading may serue for illustration: *In all their afflictions אֵל* (he) was afflicted, to wit; Christ bearing our sinnes.

אֵל.

אֵל.

1 Kings 22.
48.

Iosaphat had עֲשָׂרָה ten shippes which went to Ophyr: the marginall reading hath it, *Iosaphat עֲשָׂרָה* made shippes which went to Ophyr. Here the one cleareth the other, he made ships, and how many ships he made.

עֲשָׂרָה.

עֲשָׂרָה.

Deut. 21. 7.
3.

One hands have not suet אֶחָד shedde. (In the singular number) the marginall reading hath it *אֶחָד* suederunt in the plural number: to signifie, y every one in

אֶחָד.

אֶחָד.

particular should purge himselfe, and all of them should protest that they had not shed that innocent blood.

Obiect.

1

But the Mazorites marginall reading seemes to bee contrary to the Text; therefore we may not vse it for illustration?

Prou. 4. 3.

Tender and young was I יְדֵי־יָלֶדֶת before my mother: but the marginall reading hath it, Tender and young was I יְדֵי־בְנֵי before the sonnes of my mother: Here the marginall reading seemes to be contrary to the Text: for Salomons mother had no sonnes but Salomon, and the child who was begotten in adultery, who died so soone as he was borne.

Lipme.

Libme.

Answ.

Salomons mother had moe sonnes; wherefore the marginall reading may well stand for illustration, (*Tender and young was I before my mother*) and (*tender and young was I before the sonnes of my mother*) that is of them all best beloued.

1 Chron. 3.
5.

Obiect.

But the Text sayes, *Vnicus eram matri meae, I was my mothers onely sonne*: then it may seeme she had no moe sonnes but Salomon?

Answ.

Iunius translates it, *unicus id est vnice dilectus*, he was his mothers best beloued of all his brethren.

Obiect.

2

The marginall reading seemes to be contrary to the Text; therefore it cannot be vsed for illustration of the

2. Kin. 8. 10

Text: *Abi, dic, & non vivendo viues, quia ostendit mihi Iehouah, eum certo moriturum: Go and say vnto him, thou shalt not reouer: howbeit the Lord hath shewed me that hee shall surely dye.*

Lo.

The marginall reading hath it thus; *Go say vnto him, thou shalt not reouer, although the Lord hath shewed to mee he shall surely dye. Abi, dic & ei vivendo viues quamdiu Dominus ostendit mihi eum moriturum.*

La.

Answ.

This marginall reading is not contrary to the Text, but serues for illustration; *ab dic ei (sub audi) non vivendo viues: Go and tell him (to wit) he shall not live, because the*

singulis peccatis eius, for every one of his finnes: but vie it for illustration onely.

Ecclesiastes

4. 17.

3

Can.

II

Illyst.

I

2 Kings 18.

27.

1. Exam-
ple.

Tit. 1. 11.

2. Kings 18.

2

Deut. 18.

3

1. Sam. 5. 6.

4

II.

Keep thy foote, in the marginall, keepe thy feste: We must not translate it so, *Keep both thy feste.*

Where the Mazorites notes, seemes to impair the credit of the Text, there we are not to follow them.

The Mazorites of *Tyberias* will seeme to be more modest then the Text, and to put the holy Ghost to schoole as it were, to teach him to speake.

They shall drinke their owne pisse: but in the marginall, they will put it in more modest termes, *They shall drinke the water of their owne feste:* but, to the cleane, all things are cleane.

A gabb of Doves dung: but for modesty they set in the margent, *That which comes out of the holes of the Doves.* They say this phrase, *In lig it for amibus suis, he had need to make water.*

They will not say, *Su'azitabit eam, He shall know her,* as the Text hath it: but in the Margent, *He shall be with her.*

For the *Piles* or the *Hameroïds*, they put in the margent *tehorim, Holes;* and they point the first word *עפלי* *Marise Hameroïds*, with the points of *כטרי* *high holes*, to signifie, that the last must bee read for the first. *Scheva* is neuer made a gutturall letter. So they read *Iehoua* with the points of *adonai* or *elohim*.

As they would shew themselves forsooth more modest then Pen-men of the Holy Ghost: so they would shew themselves more clement then the Holy Ghost.

There are foure bookes in the Old Testament, which ends with threatnings, but the penult verses of these bookes are more milde; therefore they haue caused to print them ouer againe, and adde to euery one of these bookes the penult verse after the last. The note of the foure bookes is. set downe by *Sigla*, or their ab-
breuiation

Baapholim.
Bastchorim.

קק"ח

breuiation in the end of *Ecclesiastes*; Iod for *Esaies*; Tau for *Terignatzar*, The twelve small Prophets, of which *Malachy* is the last; Coph for the *Lamentations*; and Coph for *Cokeleth*, *Ecclesiastes*.

Because the last verse in *Esay* is terrible, (*and their fire shall not be quenched*) they haue caused to print ouer againe the penult verse: *And it shall come to passe, that from month to month, and from Sabbath to Sabbath, that all flesh shall come and bow before me*: so they haue dealt with the other three bookes, adding the penult verse to every one of them.

III

As they will shew themselves more clement then the holy Ghost; so they will take vpon them to censure places which they thinke defective in the Text.

Gen 4.8.

This is their note in the margin, *Gen. 4.* that there are 28. verses in the midst of this verse wanting; a large conference of *Cain* with *Abel*, which is set downe in the Chaldie Paraphrast. But (*& dixit*) *he shall*, signifieth not onely to hold a long conference, but also to speake friendly with one, and to conuerse with him.

These are the censures of the Iewes of *Tyberias*, but they are not found in the great and first *Mazora*.

Canon.

IIII

Esay 19. 17.

Where the double reading of the *Mazorites* is contrary to the Text, it should be altogether reiected.

When * *Onias* the fourth was cast out by *Antiochus* the great, from the Priest-hood of Ierusalem, he fled to Egypt, and there built a Temple in Heliopolis, alledging *Esaies* warrant for him; reading the Text thus: (*And one of them shall be the Citie of חור Cheres the sun*: for חור *Heres*, *destruction*; the Chaldie Paraphrast ioynes them both together, *The Citie of the sunne shall be destroyed*. This double reading is contrary to the Text, for there might not be any Temple built for the worship of God, but at Ierusalem. Confer *Deut. 5.* with the fourth of *Iohn*.

* P. Cuna. de
repub. ind.
Scab. in Eusf.

Heres.
Heres.

CHAP. III.

Of the second Helpe.

σηματολογία, or the right pointing of a Scripture.

Canon.



HE apoints and accents are naturally bred with the Scriptures, deliuered by God to *Moyſes*, out of Mount Sinai, and ſo to the poſterity.

^a De accent. lege Buxtorf. tiber, et grammat et Eliam lenit.

Conſir.

Talmud,^c Omnes literæ ſunt vt corpus ſine anima. Letters without points, are like a body without a ſoule.

^c Talm. Ieruſ. l. tomo cap. 1. Medraſh ex Zohar.

Illuſt.

The Hebrewes ſay, * *Qui legit ſine puncto, vt qui equitat ſine freno*, that is; *He who reades without the points, is as he who rideth without a bridle*. And againe, *Col peruſh ſhe'lo g'nal derech hatagnamim lo tob lo*, *Omnis expositio qua non ſecundum puncta accentus non bona eſt*; that is, *Every expoſition which is not according to the points, is not good for thee to follow*. Therefore the Hebrewes call the accents *tagnamim accentus*, becauſe they ſeaſon the reading, and giues it the right reliſh, as ſawce doth the meate.

Othun culla bu cegupha lo naphſha. * Medraſh ex Zohar.

Hakkore belo hametbeg carrokeb bel harezen.

Canon.

The right pointing of the Scripture, is a moſt neceſſary help for vnderſtanding the Text.

Gen. 1.20.

I. Examp.

After the Lord ſaid, let the waters bring forth abundantly by every creeping thing: and let the fowles fly upon the earth. * Becauſe the vulgar Tranſlation marketh not the point *Atnach*, at creeping things heere; therefore ſundry haue gathered, that the fowles were created of the waters, contrary to the Text, *Gen. 2. 19. Out of the ground the Lord God formed every beaſt of the ſelde, and every fowle of the ayre.*

Where this ſtarre * is place, it ſhewes alwaies the wrong reading.

Exod. 24.5.

3

And they offered burnt offerings, (to wit) Lambes: and they

they sacrificed peace-offerings (to the Lord) to wit, Bullockes.*

There was a question betwixt the Disciples of Hillel and the Disciples of Schammai, what were the sacrifices which were offered by the Israelites in the wilderness, the sect of Hillel held, that it was the daily sacrifice or burnt offering which they offered: The sect of Schammai held, that it was a voluntary sacrifice which they offered: but if they had marked the right pointing of the Text, this controuersie would haue soone ended; they might haue scene two distinct sacrifices set downe there. They should not haue read the Text without the distinction *Atnach*, at burnt offering, as they did (and they offered burnt offerings, and sacrificed peace-offerings.

* Talm. in
1147. de se-
ss. fol. 6.
super Exod.
24. 3.

Exod. 2. 18.

And he was with the Lord fortie daies and forty nights, and he did neither eate bread nor drinke water: and he wrote vpon the Tables.*

Deut. 10. 2.

4

Who wrote vpon the Tables, whether God or Moses? Deut. 10. 2. It is expressly said, that God wrote the second Tables, then for to cleare the place in Exodus, we must marke the accent *Atnach*, set downe before (and,) and Moses did neither eate nor drinke: here is the rest, and he wrote (to wit, God) or dum scriberet scilicet Deus, while as he wrote, (to wit, God)

Leuit. 12. 6.

5

But when the daies of her purification shall bee fulfilled, whether for a sonne or a daughter; she shall bring a Lambe*.

Augustine not obscuriug the Hebrew point *Segolta*, which is put after daughter, thought that she was to offer her offering for her sonne as well as for her daughter, contrary to the Scripture; for the male childe was to be circumcised the eight day, and consequently was cleane; and the females were circumcised in the males. The sonnes of Iacob say to Hamor, Shall we giue our Sister to one that is vncircumcised. But this we will consent vnto you, that euery male be circumcised among you.

Gen. 34. 14.

Forty

Deu. 25. 2. 3.
6*Fortie stripes shalt thou giue him, but no more.*2. Cor. 11.
24.

The Iewes had a tradition of giuing the guiltie thirty nine stripes, but not full fortie. *I receiued of the Iewes thrice fortie stripes lacking one*: the reason commonly is, why they subtracted one was for pittie: but the ground of the subtraction was the custome of the Iewes following the *Talmudicke* reading, omitting the distinction which is in the Text; for the Text distinguisheth these two, *He shall be beaten before him with a certaine number*, then it subioynes, *Thou shalt beate him with fortie stripes*: but the Talmudick reading ioynes them both together, passing by the point, (*He shall be beaten before him with a certaine number, with the number of fortie*) that is, that which goes next vnto fortie, or immediately before fortie, the Text sayes not (say they) *fortie in number*: for then full fortie must bee vnderstood; but because the Text sayes, *Bammis per in numero*, in number, he would say; Let him be beaten with as many stripes as hee may beare according to his desert.

* Talmud.

1. Sam. 4. 4.
7*Before the light of God went out in the Temple, Samuel slept.*2. Sam. 7.
18.

The not regarding the point made a wrong reading: *Before the light of God went out, * Samuel slept in the Temple*. No man might sit in the Temple, farre lesse sleepe in it. The King sat onely in the outward Court, and the Priest stood: therefore when *Samuel* slept, hee slept in a Chamber hard by, and not in the Temple.

8
Habac. 2. 4.
Rom. 1. 17.

The iust by faith, shall liue; Wee must be first iust by faith before God, and then liue; and not first iust, and then liue by faith before God: this is the right reading. But the Papists for their own particular, reade it wrong, thus; *The iust, * shall liue by faith*. That the former is the true reading, is proued by the Apostle, *Rom. 1. 16. 17. One ly the iust shall liue before God*: but the iust by faith is onely iust; therefore onely the iust by faith shall liue before

before God. The covenant of the Law sayes, (*hoc fac, & viues*) Doe this and thou shalt liue; heere *subiectum*, of this proposition is, *hoc fac*; and the *attributum* of it is, *viues*. So this in the new covenant; *The iust by faith shall liue*, here *subiectum* is, *The iust by faith*, *attributum*, *shall liue*.

Mark. 13.

9

They shall deliuer you into their meetings and Synagogues, ye shall be beaten, and shall be presented before Rulers and Kings.

The wrong reading, *they shall deliuer you to their Iudicatories; and in their Synagogues ye shall be beaten*: they were not beaten in their Synagogues, but before the ciuill Iudges in their Iudicatories.

Luk. 3.

10

He began, to be a'ow' thirtie yeares of age, being as is supposed the sonne of Ioseph.*

Αρχόμενος *incepit*, is not construed here with the Genitive case *τρίηκοντα έτων*, but is put absolutely here, according to the Hebrew phrase; as in *Gen. 9. 20. Tunc cęperat, Noe plantare vineam, To plant a vineyard, and dranke of the Wine thereof.* The wrong reading is thus; *Ten kee begun takee a'out thirtie yeares of age*, without any distinction. *Dionysius* following the wrong pointing, makes him but *seuen and twenty yeares when he began his ministry.* *Keplerus* makes him to beginne his ministry in the beginning of his thirtieth yeare. But he began his ministry in the beginning of his thirty one yere being full thirty.

*Scal. emend.
tempor.*

John 17. 3.

11

This is life eternall to know the onely to be true God, and whom thou hast sent Christ: this is the true reading.

The Arians pointed the place wrong, thus; *This is life eternall to know the onely, * to bee the true God, and whom thou hast sent Christ.* So they would seclude Christ from being true God: For the exclusive particle *μονον*, belongs not to the *subiectum*, *life eternall*, but to the attribute, *The true God.* Which particle in the

G

Greeke

Greeke sheweth cleerely, *ὁ αὐτὸς θεὸς ὁ μὲν καὶ ἀληθινὸς θεός* : and the sense is this; *That ye may know the Father to bee that God, who is onely very God.* If the Comma, were put after (onely) then it would seclude the attribute, *the true God*, from the Sonne, and the Holy Ghost: but when it is rightly placed, it secludes the attribute onely from Creatures. *Solus Pater est Deus, (solus) secludit attributum, ab alijs personis, sed vera lectio ab omnibus Creaturis.*

2. Thess. 3.
14.

12

If any hearken not to our speech by an Epistle, note such a man.

The wrong pointing is this; *If any man hearken not to our speech,* note him by an Epistle.* For it is not the Thesalonians, but Paul that should write the Epistle.

Reue. 13. 8.
13

*Whose names are written in the booke of the Lambe slaine, from the beginning of the world.**

Slaine, heere is not referred to these words, *from the beginning of the world*, but to the words going before; *written in the Lambes booke from the beginning of the world.*

Acts 19. 5.
14

Then said Paul: Iohn verily baptized with the baptisme of repentance, saying unto the people; That they should beleue in him which should come after him, (that is) in Christ Iesus: So when they heard him, they were baptized in the Lord Iesus: This is the right pointing. That they should beleue in him which should come after him, that is, in Christ Iesus, and when they heard him, &c. taking them for Lukes words: This is the wrong reading.*

The right reading makes these to be Pauls words (*and hearing him they were baptized*) that is, Iohns hearers hearing himselfe. The wrong reading makes them Lukes words, and so make the twelue men whom Iohn baptized, to be rebaptized againe by Paul,

Esther 2. 5.
15

There was a certaine Iew, whose name was Mordecai, the sonne of Iair, the sonne of Shemai, the sonne of Kish, a*

70.177

man of *Iemini*; which had bene carried away from *Ierusalem* with the captivity.

The right pointing is, not to make a Comma after *Kish*, but after *Iemini*: for if it be set after *Kish*, then the relative will haue relation to *Mordecai*; then *Mordecai* should haue liued from the captiuitie of *Ieconiah*, till the the Persian Monarchy. Therefore *Tiphcha* set vpon *Kish*, is but *semi-incisum*, and hath not the force of a full comma. For the Hebrewes haue their *Semi-incisa*, *incisa*, *membra*, & *puncta*: *membrum*, properly is the point which answers to the Greeke Colon.

Lam. 3. 24.
16

Ye see then how that of workes a man is iustified, and not of faith onely. This is the right reading.

The wrong pointing is, *That of workes a man is iustified, and not of faith, * onely.*

If it were thus pointed, then it should carry this sense, *Ye see then that a man is iustified by workes, and not onely iustified by faith*: that is, *That he is both iustified by workes and faith*; but the point is to be placed before *and*, and *μὲν* is to be referred to *πίστεως*, signifying, *Fide sola vel solitaria*, *The faith that is alone*: It is one thing to say, that *A man is not iustified by faith onely*: which *Iames* neuer saith, and were a contradiction to *Paul*: and another thing to say, *That a man is not iustified by faith alone*, which is most true, and *Paul* neuer denied it.

That this is the right pointing, and that the place hath this meaning; it is euident thus.

First, by the drift of the place, which is not to shew, what place faith hath in iustification, for that is *Pauls* drift. *Rom. 4. 5.* But to shew what faith it is, that hath place in iustification against Solifidians.

Secondly, by the examples alledged, for *Abraham* was iustified before God, long before the oblacion of *Isaac*; and *Rahabs* worke could not iustifie her before God, because she was stained with many imperfections.

Thirdly, by collation of other places of y^e same Text, verse 14. where he speaketh of the hauing of faith with workes : and not of iustifying by workes with faith.

Fourthly, the Syriack translates it *fide, sola, faith alone.*

Fifthly, verse 20. *χωρίς έργων without workes is dead*, that is, *That faith which hath no workes is dead* : and nor, *Faith without workes is dead*, as Beza distinguisheth well ; as if faith were quickned by workes.

Lastly, when *μονός* signifieth *only*, and not *alone*, it is other waies placed, & *μονός πῑςτίς*, as the Greekes vse to speake : But placing it after & *πῑςτίς μονός*, it signifies *μόνῃ, fide solitaria*. I conclude this then, that we are iustified by faith with workes *associatiuè*, but not by faith and workes *copulatiuè*. I worship Christ with his flesh *associatiuè*; but not Christ and his flesh *copulatiuè*. So, I honour the King with his Crowne *associatiuè*, but, I honour not the King and his Crowne *copulatiuè*.

The commands are pointed after another manner, then any of the rest of the Scriptures; for some of them ye shall see distinguished by a full point, and lightly: al-
so ye shall see *A'nach* and *Zakeph katon*, that is, Colon and Comma *maior* both ioyned, the first as a note of greater distinction, and this of a lesser. So ye shall see *Silluck* and *Atnach*, ioyned together after some of them.

A full point
& a colon.

Object.

Whence came this diuers pointing of the Law.

Ans.

The reason which the Iewes giue is ridiculous, they say the commands are all ioyned together without any full distinction, *Bedibbur echad, sermone uno*, at one speech, that is, without any rest, because God pronounced them all with one breath. They are distinguished againe, say they, because men cannot without resting pronounce them.

But the truth is, that the commands, as they are distinguished, so there is a full point, to make the distinction; but because there is a great affinity amongst them, there-

therefore it is also that they are lightly distinguished; and it is to be marked, that these commands which are set downe without any coniunction in *Exodus* the 20. *Deut.* 5. 18. are set down with a copulative, *Thou shalt not murder*, and, *thou shalt not commit adultery*; to teach vs the conioyning of the commands as into one body, which must also be done in our practise. The Schoolemen say well, *Tota obedientia est copulativa*, the whole law is copulative.

Iam. 2. 10.

CHAP. IIII.

Of the third Helpe.

Analogia, or collation of Scripture with Scripture.

Canon.



Collation of Scripture with Scripture, is a most profitable help to bring vs to the sense of the Scripture.

Confir.

Acts 16. 10. *συμβιβάζοντες ὁ κύριος εὐαγγελίζασθαι αὐτοῖς*, being assured that the Lord had called vs to preach the Gospell vnto them.

* *Certis facti.*

Illust.

As the middle lamp of the Candlestick, being enlightened from the fire of the altar, one lamp gaue light to another; so the word of God hauing light from Iesus Christ, one Scripture then, giues light to another.

Canon.

The Iewes vsually conferred Scripture with Scripture. *Acts* 15. *Moses is read of old euery Sabbath in the Synagogue.*

Illust.

When they read *Moses* Law, they read so much of the Prophets answering to the Law. They diuided *Moses* Law into 53. equall Sections, ioyning two short ones: and ends them all in a yeare, allowing a Section to euery Sabbath. These Sections were called *Parascha* in the Law, and *Haphtarach* in the Prophets: as ye would say, diuisions, or a distinguished part of the Text.

* *Buxtorf. Tiber.*

They were called also *Sydra*, & *Sedar*, *ordine*, in the

Chaldie: and the Apostle *Coloss.* 2. 17. 18. hath relation to this manner, *ἡ μὲν τῆς ἑβραίων, in parte Sabbathi: it was called¹ Pereck, or Cheleck, as ye would say, In tractatu de festo, places for the feasts: for they had so much allotted for them to read in their feasts.*

¹ Talmud.
lib. chagiga.

These Sections were distinguished by three great *ש. ש. ש.* in the Law, and by three great *פ. פ. פ.* in the Prophets. But there is one of them, *Gen.* 47. 28. which is not distinguished as the rest, by three great *P. P. P.* And the Jewes giue the reason to bee this, because it is the shutting vp of the Book of *Genesis*, yea and of the whole Law and Prophets to the coming of the *Messias*: and because the time of his coming was not expressly set downe; therefore they continued this Section with the former.

¹ Mach. 9.
43.

The occasion why they ioyned these parts of the Prophets, with these of the Law, was this; when they were vnder the persecution of *Antiochus Epiphanes*: he polluted the Temple, tooke away circumcision, and forbad the reading of *Moyse's* Law vnder paine of death: therefore they called him *Antiochus harasschi, Antiochus the wicked*. Now lest they should altogether want the reading of *Moyse's* Law, they made choice of certaine parts of the Prophets, most answerable to the parts of the Law, which they read before.

¹

As for this place, *Gen.* 1. 1. *In the beginning God created heauen and earth.* They made choice of the Prophet, *Esay* 42. 5. *So saith the Lord, Creator of the heauen and earth:* and they read to the eleauenth verse of the fortie three Chapter, which hath this marginall note vpon it, *Gnad kan, huc usque, thus farre.*

Brought, con-
cent.

Gen. 6. 9.
2

The second distinction was this; *These were the generations of Moab.* In place of these words, they made choice of the words of the Prophet, *Esay* 54. 11. *Canta sterilis, Sing thou barren: for as the first place intreats of the naturall*

ד"ו

turall generation of *Noah*; so doth this, of the spirituall generation of the Church.

Their third distinction was, *Gen. 12. 1. Abi tibi, Goe unto a land*: For this, they made choice of the fortie of *Esay*, from the 25. verse to the sixteenth of the fortie one Chapter: for as in this Section of *Genesis*, the departing of *Abraham* out of his owne Countrey to a strange land is handled. So in this Section of the Prophet *Esay*, there is a comfort set downe to the Israelites in banishment. And so forth to y^e end of the Law; as ye may^m see the places paralleld in the end of the Hebrew Bible.

^m Biblia Hebraica.

When the tyrannie of *Antiochus* was ended, they began againe to reade *Moyse*s after the old manner, and they read still the places of the Prophets with him. These places of the Prophets they called *Haphtara* from *Patar cessare*, to cease, for they being ended, they went home, and he was called *Maphtir cessator*, who read this last part in the Prophets.

When they ended the reading of the Law, they had a feast, which they called *Schimchat tora*, *letitia legis*, the ioy of the Law: this was the 23. of *Tizri*.

These Sections or diuisions receiued in the Liturgie of the Church, were not *Diuine institutionis*, by diuine appointment: for oftentimes they make a Section, where there should be a continuance of the History.

The eleuenth of *Genesis*, at the 32. verse, is separate by their Section, from *Genesis* the twelfth, where the History is continued; for God spake these things to *Abraham* when he was in *Mesopotamia*, before he came to *Charran*. *Acts 7. 3.*

Obiect.

But it may seeme these Sections were appointed by God, and that they were kept by the people of God, *Nehem. 9.* For when the mourning of the people for their Moabitiſh wiues, was interrupted; all the time of the feast of the Tabernacles, that is, to the 22. day of the

the moneth of *Tizri*.^a They began not to take vp their mourning againe, til the 24. day of the moneth: the 23. day was a day of ioy, because they ended the reading of the Law that day.

^a Scaliger de
emend. lib. 7.

Ans.

The latter Iewes appointed many fasts and feasts (as may be seene in the Kalendar) which they had no warrant for out of the word of God: neither is the ground cleare enough out of this place, that they keepe the feast that day, that it will now follow?

When they ended the reading of the Law, the next Sabbath they called it *Sabbath Bereſbeth*, *requies in principio*: they began their reading in this month of *Tizri*, because they held generally that the world was created in September.

Besides the reading vpon the Sabbath, they read these Parafchaes or Sections vpon the weeke daies also, but they read not the whole Sections: and these who would seeme to be more deuout, fasted these two daies also: and of this the Pharisee boasted, *I fast twice in the Sabbath*, that is, in the weeke. The Iewes in the East began this fast, vpon *Djun*, the Sabbath, and ended it in *Djon*, the fift day of the weeke.

What this
Djon signi-
fieth, see in
the treatise
of the Sab-
both re-
as er.

Canon.

Illust.

Canon.

I

Eſay 9. 17.

Canon.

II

This collation of Scripture with Scripture, the Apostles afterward vsed it.

The two Testaments are Gods two Siluer Trumpets, and his two lips, as it were, breathing out one truth.

When the Apostles cite Scripture to confirme their doctrine, it is not because their doctrine stands in need of confirmation (as ours doth, *For all men are liars*.) But it is for our cause, to let vs see the harmony and concent that is betwixt the Old and New Testament. ° The Iewes say well, *The Law needs no fortification*.

° Talmud.
Hierosolym-
itanum.

When the Apostles compare Scripture with Scripture, sometimes the reference is in expresse words: sometimes the collation is in the matter, and not in the words.

words. *Scriptum est in verbis & scriptum est in rebus:* it is written in the words and the matter.

Esay 11. 1. *Zach. 6. 12.* A branch (shall rise, Netzer. *Math. 2.* (Behold he shall be called a Nazarite.) Netzerit, and not a Nazarite: *Chrysost.* The Euangelist expounds the Prophet in sense, though not in words, for Christ was not a Nazarite. Therefore these words in *Matthew*, should be interpreted, he shall be called a *Flower*, or a *Branch*; the Scripture calls a child a *Branch*, and a branch a *Child*. So the Hebrewes calls (*Bath*) a *Daughter*, and the apple of the eye, because his daughter is as deere to him as the apple of his eye: *Per Metalepsin*, one word put for another, having some similitude.

Canon. When the Apostles cite the Testimonies of the Old Testament, sometimes they change some thing for illustration.

Micha. 5. 1. *1. Examp.* But thou *Bethlem Ephrata*, are the least of the Rulers of *Iudah*, out of thee shall come forth to me, who shall be Ruler in *Israel*. But *Math. 2. 6.* And thou shalt not be the least: That which *Matthew* sayes, *Micah* insinuates, Out of thee shall come he who shall not be the least: and *Micahs* words may be read thus, by an interrogation. Art thou the least of the Rulers? Thou art not: as *Iob* sayes, Wilt thou draw the Whale with the hooke? that is, thou canst not.

Esay 22. 13. Let vs eate, let vs drinke, for the morrow wee shall dye: But the Apostle, *1. Cor. 15. 32.* puts it in the present time: *The morrow we dye.* For illustration, to expresse the boldnesse of these Sadduces and Epicures, who would eate and drinke securely, although they were presently to dye: and the *Chaldie Paraphrast* addes, (*and not rise againe*) to shew that these Epicures looked not for the resurrection.

Psal. 40. 7. *Hebr. 10. 5.* Mine ear hast thou pearced: but the Apostle, *Hebrewes 10. 5.* hath it thus; A body hast thou fitted to me: for illustration: Christs obedience began at his ear, but his whole

whole body was obedient when he offered himselfe vpon the Crosse.

Psal. 40. 7.
Ephes. 4. 8.
4

He ascended vpon high and receiued gifts: but Ephes. 4. 8. He ascended vpon high and gaue gifts. For illustration, all the gifts which Christ receiued, he receiued them to this end, that he might bestow them vpon his Church.

Psal. 51. 4.
5.

That thou mayest be pure when thou iudgest: but Rom. 3. 4. That thou mayest ouercome when thou iudgest: for illustration, for they who are pure ouercome in iudgement.

Canon.
III
Exod. 24.

Sometimes the Apostles adde some thing for illustration.

With Hysope and Scarlet: but Hebrewes 9. 19. he addes, Hysope and Scarlet wooll; because all the Scarlet about the Sanctuary was of wooll *xylinum*, which was y wooll of a tree: for there was no Silk in the Tabernacle (as some coniecture) because it comes of the Worme, a creeping thing, which was vn cleane by the Law, therefore *Bysinus* was fine linning of Egypt, and not Silke.

o Ainsworth
on Exod.

Deut. 6. 5.

Thou shalt loue the Lord thy God with all thy heart, soule, and strength: and Christ addes, *para diavolas*, Both with the efficacie of the mind and will. And the Scribe addes a fift word, *Mark 12. 33. ouvnois*, vnderstanding, by which diuerlitie of words; God would let vs see that we should loue him vnfaignedly, and that all the springs or fountaines within our soules, should praise him.

Psal. 77. 7.

1 Sam. 9. 16

And God gaue them Saul the sonne of Kish, a man of the Tribe of Benjamin: but Acts 13. 20. He gaue them Saul, a man of the Tribe of Benjamin fortie yeares. For illustration, to cleere this part of the Chronologie the better.

Canon.
V.

Esay 28. 16.
Rom. 10. 19

Sometimes they omit some thing for illustration.
How beautifull are the feete of these who bring the glad tidings of saluation vpon the mountaines. Paul, *Rom 10.* citing this place, leaues out (*vpon the mountaines.*) The Prophet when he went to prophcyy, he went to Iuda, a moun-

a mountainous Countrey; but the Apostles were to goe into the whole world: all the world is not mountainous, therefore he leaues out pertinentely, *upon the mountaines.*

Exo. 20. 12.

Honour thy father and thy mother, that thy daies may be long in the land, which the Lord thy God giueth thee: but

Ephes. 6. 3.

the Apostle to the Ephesians repeating the same, leaues out (*which the Lord thy God giueth thee.* For the Christians were not to goe to Canaan to dwell againe.

Canon.

Collation of Scripture with Scripture, is either in the phrase, when we compare the phrase of the Old Testament with the New; or in the type and the thing signified. Thirdly, in the type with the antitype. 1. Pet. 3. 21. In all these wee must take heede that our *παράλληλα* be *ἀνισα*, alike.

Canon.

Exod. 24. 8.

Of phrases not rightly matched, nothing is concluded.

Hic est sanguis Testamenti seu fœderis: *This is the blood of the new covenant:* Math. 26. 28. *Hoc est sanguis meus:* *This is my blood.*

These two places are not well matched; the one place is proper, the other is tropicall: for when *Moyses* sayes, *This is the blood of the Covenant;* he pointed at the blood of the sacrifice, which was blood indeed; but when *Christ* saies. 1. Cor. 11. 24. Luke 20. 20. The wine which was in the Cup, was a Sacrament of his blood.

1. Cor. 11.

Hoc facite, the Iesuites expound it *sacrificate,* sacrifice. So *Iudg. 13. 15. Facere hædo,* *id est sacrificare,* to kill a Goat. These places are not rightly compared.

Facere hædo, to kill a Goate; *facere vitula,* to kill a Calfe, *est sacrificare,* to sacrifice; *sed facere vitulum,* is onely *matitare,* to slay. Gen. 18. 7. So *Exod. 12. 17.* So *Exod. 29* and *30. Facere iuuentam,* is not there to sacrifice; but to slay and prepare it, that it may bee a sacrifice.

παράλληλα
ἀνισα.παράλληλα
ἀνισα.

Obiect.

Judges 13. 15. Faciemus coram te haedum caprarum, significat, Let vs prepare for thee a Kid; therefore, facere haedum, signifies here, to prepare for meate?

Answ.

These are the words of Manoah and his Wife to the Angell, whom they knew not to be an Angell. What answers the Angell? *If ye hold me still I will not eate of your meate, and if ye offer a sacrifice, offer it to God: So Facere haedum, is both to prepare the Kid, that it may be eaten, and, to kill it, that it may be ready to be sacrificed: but it neuer signifies, to sacrifice.*

Canon.

II

Gen. 49. 10

To compare the prophecy and the event, giues great light to the Scriptures, if they be rightly matched.

The Scepter shall not depart from Iuda till Shilo come.

When *P. Gabinius* the Pro-consull established five Synedrions of equall authority: (the first in Ierusalem; the second, in Gadara; the third, in Amathus; the fourth, in Iericho; the fifth in Saphar.) Yet the Scepter was not taken away from Iuda, although it was weakened much; and it is to be marked, that there hang a Scepter still above their heads where they sat in *Synedrion*, to put them in mind, that the Scepter should not depart from them till *Shilo* came; neither did it depart from them till Christ was borne: then *Herod* killed those of the Synedrion, and tooke the government to himselfe.

Iere. 35. 18.

And there shall not want one of the posterity of Ionadab, to stand before me for ever.

The accomplishment of this prophecy was, when the *Chasidim* repaired the ruines of the Temple, in the time of the *Maccabees*, and vntill the destruction of the Temple.

Zach. 11. 1.

And the gates of Libanus shall be opened.

The *Iewes* say, that this prophecy was accomplished fortie yeares before the destruction of the Temple, which is called, *Domus sylva Libani*, The house of the Forrest of *Libanus*, 1. Kings 7. This is to be marked, because

παράλληλα
ισα.

o P. Cumanus
derepub ind.

† Josephus.

9 Seal. in
Elench. tri-
ber.

† Talmud. lib.
Ioma. cap. 4.
fol. 39.

cause the vale of the Temple rent in two, iust forty yeares before the destruction of the Temple. In the Syriacke it is, *facies Templi scissa est*, The face of the Temple was rent.

M. ch. 3. 12.

Sion shall be plowed like a field.

The accomplishment, when *Turnus Rufus* came in with a plough, and tilled vp the very ground of the Temple; for the Romans, when any Cittie rebelled against them, they caused to plough it vp with a plough, as it was their custome when they built Cities; first they drew a draught round about them with a plough.

*Scal. canon
Isagog. pag.
104.*

Dan. 12. 1
Mat. 24. 15

And the abomination of desolation shall be set vp.

The accomplishment of the prophecy when the Romans caused display in the Temple, the spread Eagle, and the abominations, contrary to the Law.

*Alexander
ab Alexandro.*

Luk. 19. 44.

A stone shall not be left vpon a stone.

The accomplishment: "when *Iulian* the Apostate hyred the Iewes to build the Temple of Ierusalem againe; they began first to raze the old foundation, and not to leaue a stone vpon a stone in it: heere they accomplish the prophecy, but there comes a fire which scatters them, that they did neuer build a new Temple againe.

*Tripars bi-
stor. lib. 6. ca.
48. de Iulia-
no.*

Canon.

When a wrong accomplishment is applied to a prophecy, they are not rightly paralleld.

Esay 7. 8.

And within threescore and five yeares, Ephraim shall be destroyed from being a people.

2. Eldr. 13.
45.

The false accomplishment, when the Israelites went into the Countrey of Ararat in Tartary, beyond the Caspian hills, inclosed there by the Sabbaticall Riuer: but the true accomplishment was, when they were carried vnto the land of Medea by a Assarrhadon.

2. Kin. 17. 6.

Esay 19.

And he shall enter into Egypt, and the Idols shall fall before him. A false accomplishment when Christ fled to Egypt (say some) all the Idols fell downe before him,

** Sozom.*

and that the tree *Persea* bowed thrice downe, and did homage to him. This was the fault of the Ancients, that strained the prophecies too much, in applying them to Christ.

Num. 23.
17.

There shall arise a Starre in Iacob.

A wrong accomplishment, when *Ben Cosbi*, in the daies of *Hadrian* the Emperour, gathered a multitude of Iewes together, calling him selfe *Ben Cokiba*, *filium stelle*, *The sonne of a Starre*, applying this prophecy to him selfe: but experience taught him afterward, that he was *Bar Chosiba* to them, *The sonne of a lye*. But the true accomplishment is in Christ, who was the true *Starre arising out of the East*.

** Hier. cont.
rus. Talm. in
l. Iachufin.*

Luke 1.

Zac. 14. 20.

And in that day holinesse to the Lord shall be written in the horse bridles.

A false accomplishment, when *Helena* found the Crosse of Christ, and put a peece of it in the bridle of *Constantine* her son. But the true accomplishment is vnder the kingdome of Christ, *When all things are made holy to those that are cleane.*

** Ensch in
vita Con-
stantini.*

Tit. 1. 15.

Psal. 91. 13.

Thou shalt tread vpon the Serpent and the Cockatrice.

A false accomplishment, when Pope *Alexander* set his foot vpon the necke of *Fredericke Barbarossa*, and tread vpon him. But a true accomplishment, when Christ did tread *Sathan* vnder feet.

Malac. 1. 11

And there shall be a cleane offering offered to the Lord in all places.

Esay 19. 29.
Esay 65. 7.
Mal. 3. 4.

A false accomplishment, when the Papists apply this to the Masse: for all the faithfull (who are a royall Priest-hood to God) offers this spirituall offering to the Lord. The Prophet speaking of the spirituall worship of the Gospell, expresse it often by the ceremonies of the Law: they mention the burnt offerings, the sheepe of *Kedar*, the rammes of *Nebajoth*, and to goe to *Ierusalem*.

This

Obiect.

This sacrifice which the Prophet speakes of, is vnder the New Testament : but the spirituall sacrifices of prayer, and vertues of charitie, were common to the Tewes vnder the Law.

Answ.

The Christian worship, that succeeded the Iewish worship, was not meereley spirituall as ours, for they had carnall sacrifices with their spirituall. 2. Although the worship of God was still spirituall, (and no worship may succeed it) yet the same in substance came forth in diuers manner: so the worship of Christians, did succcede the Iewish that was couered.

Many moe examples might be set down, concerning Dittologie, or double reading; Stigmatologie, or right pointing; Analogie, or right Collation: But I studie to breuitie. For any diligent man, by helpe of the Canons, and examples set downe, may make vp a whole booke of such, the way being made plaine before him.

CHAP. V.

Of the fourth Helpe.

*metaphrasis, or the Translation of a Scripture, or * the Translation from one tongue to another.*

* *Metaphrasis.*

Canon.



HE Translation of a Scripture out of the Originall tongues, into other languages, is a profitable helpe for the vnderstanding of the Scriptures.

Confir.

There is into a Text *Paraphrasis*, *Metaphrasis*, and *Eephrasis*.

caelum.

Metaphrasis, is when we translate out of one language to another, as neere the words as we can.

Paraphrasis.

Paraphrasis, is when wee follow not the words so strictly, but by a larger circuit of words, we expresse the sense.

Ecphrasis, is when we make a narration onely, according to the sense, hauing no respect to the words.

A Metaphrase, *Deut. 22. 6. Ye shall not kill the dam vpon the Egges.* *Ionathan* Paraphraseth it thus; *As our Father in heauen is mercifull, so be ye mercifull vpon earth; therefore in one day ye shall not kill the Cow and the Calfe, the Ewe and the Lamb.*

The Ecphrasis of it, *Ye shall not be cruell.*

Leuit. 19. 28. The Metaphrase, *He who polluteth himselfe with the soule of the dead.*

The Paraphrase, (*With the bones of the soule*) to let vs vnderstand, that by soule there, he meanes the body.

Ecphrase, *He who pollutes himselfe.*

Obiect.

If it be said, that which is not authentick should not be read in the Church, no Translation is authenticke, therefore it should not be read in the Church.

Answ.

Aliquid est primario authenticum, primarily authentick, *aliquid secundario*, secondarily authenticke; a Translation is authenticke, in so farre as it agrees with the originall.

Quest.

How farre are we bound to belecue a Translation?

Answ.

Heere we must vse the distinction of *Necessitas consequentis*, necessitie of themselues; and *necessitas consequentie*, the thing that followes on them: *Necessitate consequentis*, we are bound onely to belecue the Scriptures for themselues: we belecue a Translation, *necessitate consequentie*, putting this, or this, (that is) we belecue a Translation, in so farre as it is agreeable to the authenticke Scripture.

PARAG.

PARAGR. I.

Of the necessitie of a Translation.

Canon.

Confir.

Illust.

Without Translation, the Scriptures could not be understood by forraine people.

1. Cor. 14. 11. *If I speake in an unknowne tongue, I am but as a Barbarian.*

When *Ptolomeus Philadelphus* had gotten the Copie of the Hebrew Bible out of *Iudæa*, to put it in his Library in *Alexandria*, he vnderstanding nothing of it, said; *What profiteth a sealed up fountaine, or a hidden treasure? therefore he sent to Iudæa for learned men, to translate the Bible.*

Epiphanius de ponder.

PARAGRAPH II.

Of the seuenties Translation.

His Translation of the seuentie, was the first Translation which euer was of the Bible, and it was by Gods speciall providence, that it was translated by them: for by it the Lord made a way to the calling of the Gentiles; ^b there was no Translation before it in the daies of *Alexander the Great*, or aboue: for whatsoeuer *Plato* or *Aristotle* learned of it, it was by Tradition, not by Translation.

b Joseph. lib. 1. antiq. sayes that they translated onely the fine books of Moses.

Canon.

I

Illust.

Gal. 3. 10.

The seuentie were not *θεοπνευστοι*, inspired immediately by the holy Ghost, when they translated this Scripture.

Of purpose they studied to change some places, for feare of giuing offence to *Ptolomie*, and his Queene: *If we please men, then we are not the seruants of Christ.*

I

When

When *Philip* came to the Oracle of *Apollo*, the Priests caused the Oracle to answer to his humour, and therefore it was said *φιλιππίσαι*. So they would make the Scriptures humour *Ptolomie*, and so *πτολομίσαι*.

These places make their wrong Translations manifest.

Gen. 2.
1. Examp.

And God ceased from all his labours the sixth daie, and rested the seventh day: Least King *Ptolomie* should have asked them; What? Made God any thing upon the seventh day, and then rested?

Exod. 4. 10.
2.

Moses tooke his wife and his two sonnes, and set them upon an Asse: but the seventy translates it thus.

Moses tooke his wife, and his two sonnes, and set them upon that which was under the yoke (*ὑποζύγιον*): Least King *Ptolomie* should have derided our Master *Moses*, because he rode upon an Asse, and that he should not say, how could an Asse beare a woman and her two sonnes, hee would neuer have done this, if hee had not beene a begger?

* *Chronicon*
templi secundum
dis, sine anna-
les regum Is-
rael.

Leuit. 9. 6.
3.

Ye shall not eate of a Hare. They translate it not *λαγόν*, a Hare; but *δασυπόδα*, rough-foote, because the Kings wife was called *Arm bath*, a hare: they would not translate it a Hare, least the Queen should say, that the Jewes did mocke her.

Num. 16.
17.

I tooke of them not an Asse; but the seventy translates it thus. I tooke of them nothing of valour. Least the King should say hee tooke not an Asse, but hee hath taken some other reward, therefore they translate it *τιμιόμνημα*, putting *Chamud* desirable, for *Chamur* asinus.

Deut. 3. 3.
5.

The sonnes of Israel: But the seventie translates it, the Angels of God; least the Heathen should take offence heere, that Israel should be matched with the seventie Nations; that is, with all the people of the world. *The things beneath (say they) signifie mystically things above: the seventy Nations, signifie seventie Angels, who are about

* *Talmud.*
lib. Megbil-
lab.

Gods

Gods glorious Throne; the presidents of the seuentie Nations. Doth not the Apostle confute this doctrine, *Coloss. 2. 18.* and heerein the seuentie follows the Platonick error of the Iewes.

Thirteen such places they translate, as *Iosippus* and the *Talmud* testifie: but how ridiculous reasons they are, ye see; which shewes that they haue not bene immediately directed by the holy Spirit.

*Tabern.
Babylon.*

II.

The second reason, which proues them not to be *Θεομύστοι*, is this: the seuentie hath added to the number of the yeares of the Fathers, an hundred yeares to each one of them, *Gen. 5.* which is not in the originall, that they might seeme to match the fabulous Egyptians in the number of their yeares: and so, *They would lye for Gods cause.*

Iob. 13. 9.

III

The third reason, which proues them not to be inspired by the holy Spirit, is this; they haue added three or foure verses to the end of *Iob*, which are not originally set downe in the Hebrew.

Canon.

The seuentie washing their hands every day, in token of their sincerity in this worke, seemes not to haue bene so sincere in this busines.

Aristot.

Illust.

Therefore that which some report, * that they were shut vp in seuerall Cells, which long after were to be seene in Alexandria, ^b *Hierome* reiecteth as a fable; shewing that no such thing is reported by *Aristeas*, that was present at the businesse, and that no remainder of any such Cells was to be found at Alexandria, but that they met in one place, and conferred together every day, till the ninth houre, and in seuentie daies perfited the whole worke. *Augustine*^b leaueth it doubtfull. This fable is vrged by some, to proue that these Translators were guided by a propheticall Spirit; therefore *Augustine* calls them, *Sepius Prophetas & eodem quo Propheta spiritu incitatos illa scripsisse, etiam in quibus ab Hebræa ratione*

** Ioseph. de
antiq. Iud.*

*2 Hieron. in
Pentateuch.
Moyses pra-
fatione.*

*b August. de
doctrina
Christianæ
lib. 2. cap. 15*

tione diffentiunt: oftentimes Prophets, and to be stirred vp with that same Spirit that the Prophets were in writing those things also, in which they disagree from the Hebrew writing: but *Hierome* condemneth this.

Canon.

Although the seuentie were not immediatly inspired by the Holy Ghost in writing, yet the Church hath accounted their Translation next vnto the holy Scriptures.

Illust.

Some Translation is *Authentica veritatis*, of authentick veritie: Some is *Ecclesiasticæ vniuersalis receptæ*, receiued vniuersally in the Church: Some but *Ecclesiasticæ particularis*, particularly receiued in some Churches.

Authentica veritatis, as the Hebrew Translation of the Old Testament.

Ecclesiasticæ vniuersalis, the Translation of the seuentie receiued in all Nations.

Ecclesiasticæ particularis, The Translation of *Ptolomeus Lagus*, receiued onely in Egypt.

The Greeke of the New Testament, is *Authentica veritatis*. The Syriack is *Ecclesiasticæ vniuersalis*: but *Hieromes* Translation, is *Authoritatis private*. The Greeke Text is, *αὐτόγραφον*: The Latine and Syriacke, is *αὐθόγραφον*.

Canon.

The Apostles themselves followed the seuenties Translation in most things; therefore their authoritie must be more vniuersall, then any other priuate mans Translation.

Illust.

It was great presumption in the orientall Iewes, who dwelt at Babylon, (and keepe still the originall Text) to keepe a yearly fast called * *Angaria*, because the Byble was translated in Greeke by the seuentie: and they say, that there was three daies vniuersall darknesse when it was translated, and they call the western Iewes in derision (who follow the seuenties Translation) *Kira lemi-phrang lectionem retrorsam*: the backward reading, because

Talmud. Babylon.

* These *Angaria* were kept by the when any lamentable thing fell amongst them, as the burning of the Temple, and such.

cause they read from the left hand to the right.

They called the other reading, *Hackore gipshit*, which is, *From the right hand to the left*. The western Iewes were said, ἀναγινώσκον ἀνὰ δεξιᾶς, *Legere Egyptiæ*, that is, *To use the Greeke tongue*: they were called *Hellenistæ*, because they vsed the Greeke Translation in their Synagogues.

Vpon this, there arose a great contention betwixt the Iewes and the Græcians, *Acts* 6. 1. That is, the Græcizing Iewes; and the other Iewes who kept the Hebrew Text, the cheefe of these dwelt in Babylon. 1. *Peter* 5. 15. This hatred continued afterward when the Græcizing Iewes had their Synagogues distinguished from other Iewes; ^k *Beniamin Tudelensis* saith, that in his time there were two sorts of Iewes in Alexandria, *Babylæhim* & *ikrikin*, id est, *Græcizantium*, & *non Græcizantium*, *Græcizing Iewes*, and *not Græcizing*; for the Babylonion Iewes followed not the Greeke Text.

Learn to put a difference betwixt these three sorts of Iewes: First, the Hebrewes who dwelt still in Palestina: Secondly, these who were carried away to Babylon. 1. *Peter* 5. 15. Thirdly, *Hellenistæ*, or *Græcizing Iewes*, *Iohn* 7. *Will he goe to the dispersed Greekes*.

It was a great præsumption in the Babylonian Iewes, to hate so greatly the Western Iewes, who followed the seuenties Translation, seeing the Apostles themselves followes them in many things.

The seenty differed from the Hebrew Text in many things, because they followed the Syriack tongue, which was then most in vse.

Raschang in the Hebrew tongue, signifies him who was condemned; but in the Syriack tongue, it signifies him who was wicked.

The seenty following the Syriacke, translates *Hirabagna doulis*, *wicked*; for none were condemned but those who were wicked.

ⁱ *Seal in Em-
seb.*

^k *Beniamin,
Tudel.*

^l *Full misf.*

Canon.

1. Exam-
ple.
Plal. v.

2. *Examp.*
Psal. 51. 4.

That thou may be iustificd in thy speeches, and pure when thou iudget. But the seuentie turnes it, *καὶ νικῆς & vincas*, and may overcome: which version the Apostle followes, Rom. 3. 4. The seuentie following the Syriack, translates the word, as the Syriack hath it. For *Zeka* in the Syriack tongue, signifies to overcome, these who are pure overcome in iudgement.

3. *Example*
2. Sam. 24.
15.

Dabar in the Hebrew, signifies the Pest, in the Syriack, it is called *Mothea*, Death; and the seuentie following the Syriack, and *Iohn 7. Reuel. 6: 8.* calls it *thavros*, Death. This Translation of the seuentie perished, when the Library of *Ptolomie* was burnt by *Pompey*, therefore they are but fragments of it which we haue now.

PARAGRAPH III.

Of the Translations that followed after the seuenties.

Casen.

THE next Translation, was the Translation of *Aquila*, borne in *Pontus*: first he was a Gentile: secondly, a Christian: thirdly, an Apostate Iew. Hee translated the Bible both corruptly, and contentiously.

The second
translation.

Illust.

This *Aquila* had another Translation more accurate then the first, *κατακριβίαν διέτα*: It was called the edition of the Iewes, because the Græcizing Iewes vsed it in their Synagogues.

m. Jerome.
in *Ezek* 3.

The third Translation, was that of *Theodosion*, borne in *Pontus* also; first he was a Marcionite, after leauing his sect, became a Christian Orthodox in shew: he made defection from the Christians to the Iewes, and translated the Bible.

The third
translation.

The fourth Translation, was that of *Symmachus*, vnder *Augustus Senerus*, a Samaritane; who because hee could not get a place of dignitie amongst them, came

The fourth
translation.

to

to the Iewes, and was circumcised the second time. (For they vsed to circumcise them anew againe, who made defection to the Samaritanes, or came from them.)

The fift Translation, was found inclosed in a Barrell at Iericho, and it is called the fift Translation.

The sixt Translation, was found in the yere of Christ 230. at Nicomedia.

Origen ioyned all these together in one volume; the seuentieth, that of *Aquila*, of *Theodosion*, *Symmachus*, two Coppies of the originall; one in Hebrew letters, and another in Greek Characters: for which the booke was called *Hexapla*; then he addes the other two, and then it is called *Octapla*.

Herein the prouidence of God is to be scene; as the Lord made the Mazorites, the instruments to keepe the reading vncorrupt: so he made *Origen* the Instrument, (who was otherwaies but a bad Textuall) to preserue the best Translations.

Tertullian testifies, that in *Scrapæo*, (the Library of *Ptolomie*) the seuenties Translation was put in Hebrew letters, and was vsed to be read in their Synagogues.

In some of their Synagogues, they read both the Hebrew and the Greeke, as at this day: and sometimes they vse to reade the Hebrew, and the Targum.

In the daies of *Iustinian* the Emperour, the old contention among the Iewes requied: some seeking that the Hebrew onely should be read; some againe, that the Greeke onely should be read. The Emperour allowes the Hebrew, and the seuenties Translaution to be read: hee ditcharges altogether *δευτέρωτον*, that part of the *Talmud*, called *Mischna*, because it is full of old wiues fables, but he allowes *δευτέρωτον*, the second Translation of *Aquila*.

The fift translation.

The sixt translation.

Tertul.

Iustinian in novellis.

PARAO.

Nota.

PARAGRAPH III.

Faults in a Translation.

Canon.

1. Example
Deut. 5. 5.

Vhen a Text is translated *ῥαπαρόα*, lightly, (as the Greekes speake) then a Translation is ser-
uile.

A Translator is not bound to translate word by word.
When *Lo*, is translated, *Luke 20. Having no children.* But
Math. 22. 25. having no seede.

Mincha, The meete offering, *Acts 7. 42.* is translated
boia, Incense. But *Heb. 10. 5. ὑπόμνημα*, New *stume*.

Canon.

A Translation must not be *luxuriant; for then the
Paraphrase is in place of translating.

As men pouring Wine out of one vessell into ano-
ther, takes heed, that the vent be not too great, for then
the wine will corrupt. So, if a Translator take too great
libertie to himselfe, he may corrupt the sence.

The Apostles when they cite Scripture, they are not
Translators; and therefore they are not bound to the
words, but may adde or paire: and yet as *Ierome* saith,
*they giue the full sence, pressed downe and running ouer.

Luke 7.

Canon.

3
Illust.

A Translation must not be barbarous.

The Iesuite thinketh that the Pope may make a bar-
barous word good; but he thought otherwaies, who
said, *Romanum Imperatorem ius hominibus ciuitatis dare
posse, non item vocibus.* The Romane Emperour may
giue Lawes to men in Citie, but he cannot giue Lawes
to words.

Canon.

4

He must not be *ὑπεριστος*, or a contentious Translator.

Such was *Aquila*, who as *Ierome* testifies; *Non sensum
sed Etymologias verborum interpretatus est*: who inter-
pret not the sence, but the Etymologies of the words.

Thomas

* Μεγα-
λαμφοδός;
magnos cir-
cums ha-
bens, hauing
a large Pa-
raphrase.

* Ierome.

* Hier. ad
Pammach.
de optimo
genere inter-
pre.

Thomas Aquinas sayes well; *We must not so much respect the originall, exact, and precise signification of words, as whereunto by use and speech they are applied.*

Aquila translates *τρίτωνας*, *Satyres*, because they were hayrie: so for *Hamms*, *Sol*, the *Sunne*, he puts *calorem*; so for *lebina*, *Luna*, he puts *Album*: so *Pro gnaimah Iuvenula*, a *Virgine*, he puts *absentitiam*; because these were their true Etymologies in deriuation.

Canon.
5

A Translator must not affect *νεωροποιαν*, *Newnesse* of words.

This was *Castalio* his fault: as *Sequester*, a Mid-man, *Pro mediatore*, *genius pro Angelo*, an Angell; *obtrectare* *pro blasphemare*, to blasphemize: so *infundere pro baptizare*, to blasphemize, and *Respublica* for *Ecclesia*, the Church.

Castalio.

Canon.
6
Illust.

A Translator must not be malicious.

When our Lord hung vpon the Crosse, the Thornes but scratched his skinne; but the speare pearced his side: so some Translations but raises the skin: but there is another malicious Translation which pearceth the side of Christ and his word.

1. Exam-
ple.
Esay 7.

Behold a virgine shall beare a Sonne. *Aquila* of purpose, to disgrace Iesus Christ, translates it, *Behold a woman shall beare a vniue, Sonne.* So the *Papists* of purpose to iustifie all their errors, they followed *Ieromes* Translation in all, and so they pearce the truth also.

Caueni, they thought it no compound of *Canan*, and *Ni* the affixe, but of *Canan*, and *Iod*, for *Canan*, signifies, *iudicare*, or create, or constitute. *Ecclesiasticus* 24. follows; the same error.

Obic &

But what, will ye make *Ierome*, that worthy instrument of God, a pearcer of Christs side?

Answ.

God forbid: But the seuentie, when they translated *Prou. 8. 22. Canani* *ἐκτίσας*, *creauit*, and not *ἐκτίσας* *possedit* (*God created me*) for (*God possessed me*.)

They did not of malice stab Christ, but indeed they raised his skin. When the *Arrians* (who denyed Christs Diuinitie) lighted vpon this place, they stabbed Christ by it. So *Ierome*, at the first translating sundry things amisse, hee but raised the skinne; but the *Papists*

קני
Possidere.
קני
iudicare.

K

iustifying

iustifying all the errors in that Translation that goeth vnder his name, and preferring it to the Originall, in effect stabs the Lord. Did not *Sextus Quintus* the Pope, for the iustifying of the vulgar Latine; set out a Greeke Byble by Cardinall *Carapha*, Anno 1578. to cause men belecue, that the Latine was according to the ancient Greeke; whereas the Greeke was forged according to the Latine.

And this is worst of all, when they would make *Paul* priuy to their forgery. There is a place cited out of the foureteene *Psalme*, and out of other places of Scripture, which places, because they are cited together. *Rom. 3.* They dare be bold to ioyne them all together in the foureteene *Psalme*; affirming that *Paul* read them so in the seuentie, and that out of the seuentie they were set downe so, *Rom. 3.* And so they reade them still in their Churches, contrary to the Originall.

PARAGR. V.

What things are to be obserued in a Translation.

CANON.

1

WORDS which haue beene kept still originally, should not be translated, *Rom. 9.* *Κόριος Σαββαθ.* So *Iames 5.* *Ascends into the eares of the Lord Sabbaoth of boasts.*

NOTA.

Saboth, Halilaia, Amen, Belial, and such words, are receiued into all languages, therefore needs no Translation.

CANON.

2

1. Examp.
Gen. 49. 16

Words appropriat should not be translated to any other vse, but kept for the vse they were appropriate to.

Supervirum separatum (Nazir) à fratribus suis. Vpon the man separate from his brethren. Here we cannot translate it; Vpon the man, and a Nazarite from his Brethren: because

because *Nazarite*, is a word appropriate to the *Nazaries*.

2.
Ecclef. 2. 5.
2. Sam. 19.

I planted Orchards: but in the Hebrew it is, *I planted Paradises*: yet we cannot translate it *Paradises*, because it is appropriate.

That ye be not to me an aduersary: *Leſatan*, we cannot translate it here, *That ye be not a Sathan to me*. For *Sathan* is appropriate to the *Deuill* now.

3.
Luk. 18. 13

I faſt twiſe in the weeke: in the Greek it is, *In the Sabbath*: yet we cannot translate it ſo; because *Sabboth* is a word appropriate to the *Sabboth* day.

4.
Mark 7. 4.

The Phariſies waſhe the cups: In the Greeke it is, *baptizes them*: yet we cannot translate it *Baptize*, because it is a word appropriate to *Baptiſme*.

5.
Math. 2. 20.

Διáκονος cannot bee translated *Deacon*, but a *Servant*; because this word *Deacon*, is appropriate through uſe, to *Church-ſervants*.

3
Canon.

Proper names when they are interpreted in another language: the interpretation ſhould not be translated, as *Thomas* called *Didymus*, we cannot translate it heere (*twins*) ſo *Talitha*, *Dorcus*, we cannot translate it a *Roe*: ſo *Cephas*, *Peter*, a *ſtone*. But where it is an appellatiue, although interpreted, yet we may giue the interpretation of it, as *Elymas*, *ſciens*, *arabice*; by interpretation *Magos*, we may translate a *Magitian*: ſo *Abba*, *Pater*, *Father*: *Shilo*, which is by interpretation, *ſent*.

4
Canon.

Words which haue degenerate from the firſt impoſition, ſhould not be uſed in a Translation.

Conſir.
Hoſ. 2. 16.

Ie ſhall call me no more Baal, Lord, but Iſchi, my husband. So *Idiota*, 1. Cor. 14. ſhould not bee translated an *Idiote* now, but a *private man*; because we take *Idiote* now for a *Foole*. 1. Peter 5. 3. *Κληρος Dei*, ſhould not be translated *Gods Cleargie*; because *Cleargie* now, is not taken for *Clearkes*, but *Gods portion* or *lot*: the people are called *Gods portion*. Deut. 32. 9. So the wiſe men came from

the East. *Math. 2. 1.* In the Greeke it is *μαγοι*, we cannot translate it *Magicians*, for they are Sorcerers now. If one should call a *King* a *Tyrant*, it were treason, or a *wife woman* *Saga* would be hardly thought of: so among the Latines, *Fur*, a *Theefe*, when before it was a *Servant*.

Virg. Quid facient Domini audent cum talia fures?

* Theeues.

When * Slaues thus saucy are,
What will their Masters dare?

5.
Canon.

Words which are institute for profane things, are not to be applyed to a Translation, to holy things.

Ier. 18. 1. The Syrian translates it *Cumar*, which is neuer vsed of the Jewes, but to signifie a Heathen Priest: as *Iudges 17. 10.* *Come and be a Priest to mee.* The Chaldie hath it, *Come and be a Cumar to me*: And the Jewes at this day call the Monkes and Fryars *Cumirim*. So it were a vile thing to translate *Nabi*, *Propheta*, a *Diuiner*, being now taken in a bad part.

Cumirim
astrati, were
the heathen
Priests.
Hol. 10. 5.

6
Canon.

Words of whose signification we are not sure: these the Translator should keepe in the Text originally, and set his doubtfull Translation in the Margent.

Illust.

The Psalter which the Church of Antiochia vseth, is not translated out of the seuenthy Translation, but out of the Hebrew Text.

1. Example

Psal. 81. 3. Because they vnderstood not what this word *Cesi*, the new Moone meant, they kept still the Hebrew word in their Greeke Translation. So in the Arabicke Paraphrase, because they vnderstood not what this word *Cesi*, the new Moone meant, they left a blank for it.

2.
Gen. 35. 16

Kibrath haavetzch diata terra, halfe a daies iourney of ground: because the 70. vnderstood not perfectly these words, they kept still the Hebrew words in y^e Greek translation.

3
Gen. 36. 24

This is Ana, who found out *Haiammim*, Mules in the desert: because the Hebrew word was hard to be interpreted,

ted, therefore *Aquila*, *Symmachus*, and *Theodosius*, retains still the Hebrew word *יאמין*.

4.
Deut. 14. 5.

The Chaldie and Arabick, reteine the Hebrew word *Iachmura*, the *Chamois*.

7
Canon.

There are many Beasts and Birds, which the Iewes, farre lesse the Christians vnderstands not; and therefore kept still in their owne originall.

1
Leu. 11. 18.

Racham, the Redshanke: the seventy translates it *πορφόριον*, from the proper colour of it, because they vnderstood not what it was.

Angel. can.

2

So *Leuit. 11. Cabath*, the Heron, the 70. translates it *διακρατάλον*, as they would say, *Asinus crepitans*, *ab ὄνος asinus*, & *κρατάω crepito*, To make a noyse: They gaue the Fowle this name, not vnderstanding the proper signification of it, because it brayed like an asse: if the naturall Iewes vnderstood not many of these words, farre lesse the Christians: the Translator should doe well then to keepe these doubtfull words in the Text, and put his Translation in the Margent.

Canon.

Some words in the Scripture, are either *medie significationis*, a middle sense; *contrarie significationis*, a contrary sense; or *que vergunt in extremum*, that turne to one of the extreames. A Translator must take heede to these.

" Scal. in
Elench.

1

Words which are *medie significationis*, these the Greeks call *αμφορις*, may be taken either in a good or bad sense; and they may be knowne easily by the sense.

Gen. 3.

And the Serpent was (*Gnarum*) the subtillest beast of the field: heere it cannot be translated the wisest, (although *Gnarum* be taken oftentimes in a good sense in the *Proverbs*) but subtle: *Facere ungues*, To let the nailes grow.

Pro. 19. 15.

Deut. 21. To pare the nailes. 2. Sam. 19. So Eleuare caput, To lift up the head, in Gen. is either to prefer a man, or to hang a him. So Transseat calyx, Math. 26. To let the cup passe over.

Gen. 40. 11

But Lam. 4. 21. To drink the cup: So Num. 33. 3. With a high hand, y is, presumptuously: but Exo. 14. With a high hand, y is,

K 3

couragi-

couragiously. Onkelos, with an *uncovered head*; that is, not being ashamed, for they that were ashamed covered their heads.

2 Words which hath a contrary sense, may easily be knowne, as *Blesse God and dye*, *Iob. 1.* Here it may be easily vnderstood, that the contrary is meant, that is, *Curse God*. So *Deut. 22. 9.* *Ne forte sanctificetur pleritudo seminis, id est, polluetur*; Least thou defile the increase of thy seed. So *1. Kings 21. 12.* *Naboth had blessed God*: that is, *he cursed God*. So *1. Sam. Cedo innocentem*, that is, *the guiltie*.

3 When they tend towards the extreame, then they should be most taken heed vnto.

Gaon, signifies first, *Excellency*; and then *Pride*. Heere we must take heed how to Translate the word; for they that are excellent men, fall soone into pride. So *Shatah to drink*, signifies, to be merry to sobriety, and to be drunken: because men when they are merry, if they take not heed, may fall into drunkenness; therefore the Translator had need to marke the difference of these two.

Canon. A Translator is not to adde a word to the Text, but where the sense vrages it.

2 *Leuit. 24. 11.* *And the Egyptian blasphemed (the Name of) God*: they adde this word (*Name*) whereas *Haschem* signifies *God*, so that nothing should be added.

2 *Gen. 4. 18.* *And Caine spake to his brother Abel*: he saies not *& dixit (illa) Caine*. So it was when they were in the field: something is vnderstood, but should not be supplied, because the holy Ghost hath not expressed it. * The Latine Interpreter supplies, *Egredimur foras*, *Let vs goe forth*. The Samaritane Copie supplies, *διὰ λόγου τῆς τοῦ πλδίου*, *Let vs goe to the field*. But *Targum Ieruf.* supplies a long reference.

Mar. 8. 12.

If there shall be a signe given to this Nation.

Nothing

*In bonum.
In malum.*

OVN
*Pro Ichoua,
Schem est no-
men Dei.*

*Hierom. lib.
de quaest heb.*

Nothing should be supplied heere (as some profanely do) *Let me not be God*, or such.

Ans.
Quest.

How shall such sort of speeches be supplied then?

Some haue translated them by simple affirmations, but it is better in a Translation, that the speech be kept still, without any supply, for then the grace of the speech is more perceived.

1. Examp.
Exod. 9. 31.

And the Wheate was hidden (in the ground) *and the Barley was in the eare*. This supply, hidden (*in the ground*) is contrary to experience. For, in no Country there is such difference betwixt these three; that is, the Flaxe boded, when the Wheate is hidden in the ground, and the Barly in the eare; therefore it should be translated, *And the wheate was* * *not shut out*.

† Drus. in
Exod.

* Serotinum.

Canon.

In a Translation, we must shun that which hath the shew of any hyperbole as farre as wee can, either in *excessu*, or *defectu*.

Eisy 49. 12.

In *excesse*; *And they shall come from China*. This translation is somewhat hyberbolike, therefore Iunius translates it from Sinai.

* Scaliger in
emendas.

Deut. 3. 11.

His bed was of yron: but ^a *Haskumi* sayes, *His castle was of yron*. This Translation is hyberbolike, therefore to be auoyded.

^a Haskumi.

So when it is hyperbolike in defect.

Ezek 27. 11

And *Gammadim* was vpon the walls. * Some translate it *Pigmees, homines cubiti*, *No longer nor a cubite*: but because this is an hyperbole in defect, we should shun it.

* Shindl.
Pentag.

Canon.

In Translation, we must take heed, what sort of people the phrase hath relation to.

Math. 28. 1.

Πρωτη σαββαθη, in the end of the Sabbath: This speech hath relation to the forme of the Greeks, and not of the Hebrewes: for the Iewish Sabbath began in *εσπερα*, in the evening: and the Greekes in *πρωτη*, in the morning. *Mark* hath relation to the Greekes, and not to the Iewes: therefore *πρωτη*, should bee translated *serum Sabbathi*, the last

part

part of the Sabbath, according to the Iewes. When the Sabbath was ended; but according to the Greekes, in the beginning of the Sabbath: for their day begun in *πρωι*, in the morning, *Acts* 28. 23. *ἀπὸ πρωὶ ἕως ἑσπέρης, a mane ad vesperam*, from the morning to the evening.

In a Translation we must labour to keepe the proper phrase of euery language.

Canon.

1 Example

Exod. 4. 13.

Mark 7. 11.

Epphata, be thou open, *Mark* 7. Translates it *διανοίχθαι, adaperire, be thou opened*: but the Greeke phrase hath it *ἀναβλέπην, videre, to looke up*. The Hebrewes say, *Gifts blinds the eyes of the open*: but in our language he is said to be open, whose eye-lids are not shut, although he see not.

Mat. 23. 16.

2

So the Syrian phrase calls a Sinner, *Hajab, Debitor*, and *Sinnes debt*. *Mathew* following the Syriacke, calls them *οφειλῆματα, Debts*: but *Luke* following the Greeke, calls them *ἀμαρτίας, Transgression*.

3

Math. 6. When ye do your iustice, in the Syriack: in the Hebrew, *When ye break your bread*: In our language, *When ye giue your almes*.

Luke 1. 66.

5
Gen. 11.

According to the Syriack phrase, *All that heard it, laid it up in their heart*: but *Luke* 7. 39. *They thought of it*.

So *Luke* 4. 11. *He tooke him in his hands*: the Syriack, *In vlnis, in his armes*: so the Hebrew will say, *The whole earth was of one lippe*. The Greeks *σῶμα, One mouth*: and we, *Of one language*.

6
Luke 15.

Psal. 140.

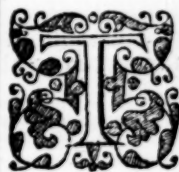
So the Chaldeans & Syrians say, *I haue sinned against the heauens*: but the Hebrewes and the Greekes, *Against God. Vir lingua nequaquam eris stabilis*: the Chaldie saies, *A man who speakes with the third tongue* (hauing a tongue like y Serpent, which stings three at once) to wit, himselfe, him to whom, and him of whom. *Ecclesiasticus* 20. 16. *Lingua tertia commouet multos: A man with the third tongue stirreth up many*.

CHAP. VI.

Of the fifth Helpe.

ἱερατικὰ, or Customes proper to the Iewes.

Canon.



Heir Customes were either Ecclesiasticke or Politicke: Ecclesiastick were these that concerned the time of Gods worship, the place where he was worshipped, and the persons who worshipped him, either at Ierusalem, or any other place where the Iewes were resident for the time.

SECTION I.

Of their Ecclesiasticall Customes.

Concerning the time appointed for Gods worship.

Canon.

GOD appointed a time for his daily worship in all Ages.

Confr.

They went up about the sixth houre to pray.

Acts 10. 9.

Illyst.

They had three times appointed for prayer: the morning, the sixth houre, and the evening; borrowed from the three times of their sacrifice. Their morning sacrifice was any time before the third houre; their evening sacrifice, ordinarily was killed before the ninth houre; But when the sacrifice of the Paskeoner was to be killed betwixt two euening, then the ordinary sacrifice was anticipate one houre, and killed halfe an houre past sixe, and offered soone after: This sacrifice, which come neere to the sixth houre, was called the mid day

L

sacrifice.

sacrifice: and from this they borrowed their Prayer at the sixth houre. *Acts* 10. 9. From the morning sacrifice their morning Prayer. *Acts* 2. 15. From the evening sacrifice, their evening Prayer. *Acts* 3. 1.

PARAGR. I.

Of the Sabbath.

Canon.

GOD separated the Sabbath from all other daies of the weeke for his worship.

Esa'y 58. 13

Call the Sabbath a delight, to consecrate it as glorious to the Lord, &c.

Illust.

1
Luk. 23. 54

They had a preparation to their Sabbath called παρασκευη, *The preparation*. This was called *Gnereb Hassabbath, Vespera Sabbathi, The evening of the Sabbath*.

2
Mat. 27. 62

They had before this Preparation^b their προπαρασκευη, *Their fore-preparation*: This began in the morning, and lasted vntill the sixth houre.

^b Scaliger in emendas. ex Ioseph.

3
Iohn 16. 14

Secondly, their παρασκευη, *largely taken*. This began after the sixth houre.

4

Thirdly, they had ^cπαραποσιν σαββατου, *The approaching of the Sabbath*: This began after the evening sacrifice was ended, and before the Sunne set; this was properly called παρασκευη.

^c Ioseph. de antiq. Iud.

5

Fourthly, ^dπαρασβασις σαββατου, *Introitus Sabbathi, The entrance of the Sabbath*, as Iosephus calls it.

^d Ioseph. de antiq. Iud.

They^e had a Tradition, that they might goe no further vpon the preparation to the Sabbath, then three *Paras*, every *Paras* containing foure miles. This they did, least comming home too late, they might not have leysure enough to prepare things for the Sabbath.

^e In l. b. Mus. Drus l. 1. animal.

Canon.

Confir.

Their Sabbath day began at the evening.

Gen. 1. 31. *The evening and the morning were the sixth day.*

Neh. 13. 19 day. So Nehemiah 13. When some of the gates of the citie
Leu. 23. 32 began to be darke before the Sabbath.

Therefore^e these who hold that the ordinary Sabbath of the Iewes, began in the morning, and not in the euening, (valesse it concurred with another great feast) seeme to be mistaken. The Iewes say, *Vespera Sabbathi est vicina tenebris*, The end of the Sabbath is next darknesse: therefore Mathew 28. 1. *πρὶν τῷ σαββάτῳ*, should not bee translated. the beginning of the Sabbath, but *Serum* or *exitus Sabbathi*, The end of the Sabbath.

¹ Perkin. in Chronologia. See in the translation before.

Obiect.

But it would seem that the Sabbath began at the morning, because Luke saith; *It was the Sabbath*, and it began *ἐπιφύσκειν*.

Ans.

Illucescere here, is taken for the rising of the Starres; therefore they are called *Stellæ lucis*, Psal. 148. 3.

Canon.

The Sabbath had many priuiledges which no other day had.

Illust.

First, the antiquitie thereof: secondly, it was written with Gods owne finger: thirdly, there was a more exact rest obserued in it; therefore it was called a Sabbath of, Sabbaths; and *Maleuth*, *regina Sabbathorum*, The Queen of rests. Vpon other holy-daies they might dresse meate, but not vpon this. Hence is their Prouerb, *Qui parat in παρασκευὴ σαββάτῳ, vescetur in Sabbatho*, He that prepares his meate before the Sabbath, shall eat on the Sabbath. Fourthly, Gods own edification, rayning no Manna that day. Fifthly, other holy-daies were memoratiue, or figuratiue onely; but this was both memoratiue and figuratiue (as Bellarmine markes.) Sixthly, other feasts might be transferred to it, but it might bee transferred to none. Seuently, the whole weeke takes the denomination from it, and is called a Sabbath. Luke 18. 12. *I fast twice in the Sabbath*, that is, in the weeke.

Duplex ὁψίον, 1. inclinantis solis quæ à meridie incipit, the Greeks call δειλὴν πρωΐαν, 2. solis horizontem subeuntis, this they called ὀψίον δειλὴν.

Exo. 12. 16.

For the excellency of this Sabbath, ^e they compare it to a Queen: * the three great feasts, they compare them

^e Shind.
Pentec.
* Ribbs.
Aquiba.

to the Concubines; the daies betwixt the first and the seuenth of the two great feasts, they compare them to the hand-maids, because they were but halfe holy-daies.

Canon.

Illust.

The Sabbath day was instituted for rest.

In the Sabbath there is an Internall rest, & an Externall. The Internall rest, they called it *Sabboth Hafud*, *Sabbathum secretum*, *The secret rest*. The externall rest is, when men rests from bodily labour, but giue not themselves to the worship of God: this may bee called the Sabbath of the Oxe or of the Ass: but when they neither rest the externall rest nor the internall, it may be called the Sabbath of the golden Calf: (*The people sat downe to eate and drinke, and rose to play.*) When they worshippe God in Spirit, then it is the Sabbath of the true Israelite, to these it was called *Desiderium dierum*, *the desire of daies*. ^h *Iohanna*, when the Sabbath day approached, put vpon him his best apparell, and said, *veni sponsamea, come my spouse*: he was as glad of it, as the Bridegroom is of the Bride.

1. Cor. 10.

3

^h *Drusius ex baskuni.*

Canon.

Illust.

The whole Sabbath was spent in holy exercises.

Their weeke day they diuided in three sorts of exercise; the first, *Ad Tephillam*, *orationem*, Prayer: the second, *Ad torah*, *legem*, the Law: the third, *Ad melacha*, *artificium*, to handy-craft.

Canon.

Illust.

The Sabbath had some exceptions from it, for in sundry cases they might worke in it.

A Negative precept binds more strictly, then an affirmatiue; therefore the affirmatiue of a negative can haue no acceptance: but the negative of an affirmatiue, binds not so strictly.

Exod. 20.

This is a negative; *Ye shall not bow before an Idoll*: the affirmatiue of it is this; *Ye shall bow before an Idoll*. ⁱ This affirmatiue (say the Iewes) can haue no exception (*V/q; ad corrigendum c. lccii*); that is, if a man were standing before an

ⁱ *Scaliger in Eleuch. ex Talm. Ieruf.*

an

an Idoll, it were not lawfull for him to bow himselfe to tye the latchet of his shoe before it, although it were not his purpose to worship it.

Exod. 20.

This is an affirmative; *Ye shall keepe the Sabbath*: the negative of it, is; *Ye shall not keepe the Sabbath*. In many cases it was lawfull for them to break the Sabbath. For God bids the Israelites compass Iericho seauen dayes, then they must march vpon the Sabbath: Heere Gods command, breaks it. 2. Seruile works might be done for the honor of God that day, as the Priests killed the beasts for sacrifice, and circumcised their children that day. 3. Workes of necessity might be done that day, as a man might ease nature, which could not haue bene done without a seruile worke; for they behooued to carry a paddle with them to dig a hole in the ground, and to couer their excrements: which were all seruile things.

Deut. 23. 13

Canon.

Illustr.

Ios. 3. 4

When they were in the Wildernesse, they might trauell no further then 2000. pases vpon the Sabbath.

There was two thousand cubits betwixt the Israelites (when they marched) and the Arke, so betwixt their Tents and the Arke when they rested. This was called a Sabbath daies iourney; and afterward so much ground kept still the denomination of a Sabbath daies iourney, *Acts 1. 12*. This was called *Ticham Sabbath, terminus Sabbathi, The bounds of the Sabbath*. But when they came to Canaan, they might trauell vpon the Sabbath, as farre as was betwixt their houses and their Synagogues.

Exod. 11. 3.

There were some Ceremonies, which they kept no longer then they were in Egypt; as, *To eat the Paschall Lambe standing with their loynes girded, and their shanes in their hand*: so to take a Kid, or a Lambe for the Passouer in Egypt: but after they were bound onely to take a Lambe, *Therefore He is called the Lamb of God, who takes away the sinnes of the world*. Secondly, some ceremonies they vsed only in the wildernesse, as, they might haue no

Iohn 1. 19.

steps to goe vp to their altar, but the altar of the Temple had steps: so this space of ground they did obserue onely in the wilderness.

They had ^{*}*Additamentum Sabbathi*, when they adde a part of the weeke day to the Sabbath: in this time they light a candle, which they called *Haphdala*, *The candle of separation*, which burnes all the time of the separation.

^{*} *Tosephoth. Sabbath.*

The^k Iewes of *Tyberias*, because they dwelt in a low valley, and had not so long a day as these who dwelt in the mountaines, *Addebant de profano ad sacrum* they tooke from the profaine, and ioyned to the holy: but the Iewes who dwelt in Saphar, which stood vpon the hill, and had a longer day; they say of them, *Demebant de sacro, & addebant ad profanum*, they tooke from the holy, and ioyned to the profaine: but the Iewes of Tyberias were most approued, *Quia satius est addere de profano ad sacrum, quam demere de sacro & addere ad profanum*: It is better to take from profane to holy things: then to take from holy things, and ioync to profaine. The whole weeke tooke denomination from the Sabbath, as the whole moneth was called *Kodesh*, from the change of the Moone: they say, *Vnus in Sabbatho, terim be Sabbath, duo in Sabbatho, Twise in the weeke*. As the Pharise said, *I fast twise in the weeke*.

^k *Lib. Musar.*

Luk. 18. 20.

The first day of the week was called ¹*Mognale Sabbath ascentio Sabbathi*, the ascention of the Sabbath: and the last day of the week, was called *Motzi Sabbath, exitus Sabbathi*, the end of the Sabbath: and they say, that the weeke *ascendit cum dijun*, & *exit in Dijon*: that is, begins with the first day of the weeke, and ends with the last.

¹ *Talmud lib. Mus.*

^m *Dijun* is written thrise, and thrise *Dijon*: because the first day of the weeke is called *Dijun*; the second *Dijon*, &c.

^m *Talmud. tractatus de bagia.*

ⁿ The Spanish Iewes kept their fast in *Dijun* and *Dijon*, that

ⁿ *Buxtorf. Tiberias.*

that is, the *first* day of the weeke, and *fourth*: but the Iewes of Germany keepe it in *Dijon*, the *second* day, and end it in *Dijon* the *fourth* day of the weeke.

Canon.

Neh. 13. 19

The Iewes were first great breakers of the Sabbath; then they became superstitious in keeping of it; and thirdly, they became ridiculous.

1. Mac. 2. 24

1

They became superstitious: they would not fight vpon the Sabbath to defend themselves from their enemies, contrary to their owne Canon, *Periculum anime pellit Sabbathum*: The danger of the soule breakes the Sabbath. Ierusalem was twice taken vpon the Sabbath, because they would not defend themselves that day; o first by *Ptolemy*, and then by *Pompey*.

* P. Cumanus de rep. Iud.

Luke 14. 5.

2

They were not so superstitious in the daies of Christ, but that they would haue pulled a beast out of the pit vpon the Sabbath, but would not pull the eares of corne. Afterward they made a Canon, that it should not bee lawfull to pull a beast out of the pit vpon the Sabbath.

† Buxtorf. Synagoga Iudæica.

Mat. 12. 1. 2

3

Then they become ridiculous; for they held, that there is a flood called *Sambafion*, or *Sambafion*, which runs all the weeke, and stands vpon the Sabbath; but where it is, they cannot tell.

‡ Ioseph. de bel Iud. l. 7. cap. 24.

Nota.

Euery seuenth day they rested from their labours: secondly, euery seuenth yeare the ground rested: this was cald *Sabbatum terra*, the Sabbath of the land. Thirdly, euery seven seuenth was the Iubilæan Sabbath; then all debts was pardoned, prisoners released, lands morgaged, restored to the right inheritors. Fourthly, the great and eternall Sabbath, *Reuel. 14. When we shall rest from our labours*: This Sabbath comprehends all these; we shall rest from our labours, the ground shall rest, being no more subiect to vanity, *Rom 8. We shall be no more prisoners to sinne nor Sathan*; We shall be restored to the heauens which we haue morgaged, and all our debts shall bee payed.

Blay 66.

payed. This is *Sabbathum aternitatis*, An eternall Sabbath.

PARAGRAPH II.

Of their New Moones.

Canon.

AS God appointed a time for his daily and weekly worship; so he appointed generall feasts, for his monthly and yearely worship.

For his monthly worshippe, he instituted the New Moones, and the first day of each yeare, although afterward they were corruptly obserued.

Canon.

Confir.

Plal. 81. 3.

The Iewes before the captiuitie, kept onely the day of the change; *Blow the Trumpet in Cese, the new Moone.* So *Prouerbs 7. My husband will not come home till Cese, the new Moone.* It was called *Cese* from *Gafah abscondere*, because then it was obscured by the Sunne; by the Athenians it was called *luna & via vetus & noua*; the going out of the old, and beginning of the new: the rest of the Greeks called it *τριaxαδᾶ*, thirty, because their month had thirtie daies.

¹ Scaliger de emend. temp. l. 2.

Canon.

After the captiuitie, they were more curious to obserue their New Moones, which they had learned in Babel.

Illust.

There are three reckonings of the new Moone; first, *In synodo*, in the point of the change: the second, in *εξαναστα*, or the time of her waxing: the third, in *φῶς*, which we call the prime. The Iewes after the captiuitie kept the change and the prime. The day of the change, or the thirty day, was a holy day to them: ¹ *Horace* calls this *Trigesima Sabbathi*, but they kept the prime in greatest solemnitie. Hence *Col. 2. 16. Let no man condemn you in a Sabbath, nor new Moone.*

¹ Talm. l. bassermannim

¹ Horac. l. 1. Sat. 9.

That

Canon.

That they might finde out the fore time of the change, they fixed a sure period, (to wit) the *Maridicall*, as (the Astronomers doe in *calculo Astronomico*, in the Astronomical computation) called *Epilogion lunaris*, the reckoning after the Moone.

Illust.

Vpon the day of the change, from the mid-day, they countede eighteen houres to the Sunne rising; because all this time she was, in conjunction with the Sun: then till the next evening she was, waxing twelve houres, all this time she cannot be seene: the second evening shee is seene, and this time they kept most solemnly.

Apologue.

"The Hebrewes in their *Talmud* have an Apologue for this: that the Moone complained in the day of her creation, that she was not appointed for so good a use as the Sunne, to shine in the day time, but in the night: because of her grudging, (they say) that God appointed that she should not shine from the day of her creation, till the sixth day, therefore the first and the second daies, were called *holy*, because the Moone shined not on them.

* Buxtorf. Synag. Ind. cap. 17.

When the Moone shineth not.

Canon.

For the obseruation of their feasts, they had a translation of their daies.

* Scal. de emend. temp. l. 3.

Illust.

This Translation was either Lunary, Politick, or mixt of both. Lunary Translation was, when they translated the time from the change of the Moone vntill eighteene houres were past. Politicke Translation was, that two feasts should not conuerge together: this they did *Propter diem, & propter martuas*. For their meate, and for the dead; because when a great feast fell before the Sabbath, they might neither dresse their meate vpon it, nor bury their dead; therefore they translated ouer the solemnities of that day to the Sabbath. This Translation began in Babel, which was more Marish then Iudaea, and made things to corrupt sooner.

* The note of the Lunary translation was
 17. 18.

Mach. 18.

Canon.

They translated one day to another, for lesser feasts,

M

and

Illust.

and to keepe their feasts distinguished: so that two should not fall in one day.

Another Translation was, when they had respect both to the Lunar and Polutick Translation; as in *Leviticus* and *Exodus*.

The Moone changing the third day of the weeke, that day she must not be kept, for the Lunar Translation of eightene houres, therefore she must be translated to the fourth day: that day she cannot be kept, because of the Polutick Translation, and the *dies reijoule*, whereon a solcme and immovable feast did fall: therefore it was called *reijoule*, for the beginning of the year, and the new Moone, wherefore they translated it over to the fifth day.

After the eightene houres were past of the Lunar Translation, this third day they might keepe it at the ninth houre, and 204 scruples. This they marked with *Gatral*, signifying the third day, ninth houre, and 204 scruples: the new Moone changing the second day, vpon the third day, at this time she might be kept.

Their *Dies reijoule* were cast out only in two months; *Nisan*, and *Tisri*: they mark the *Dies reijoule* in *Tisri*, by these three Letters, *A D V*; *A* signifying the first day of the weeke; *D* the fourth; *V* the sixt. They could not keepe the new Moone the first day of the weeke, for the feast of Tabernacles; nor on the fourth day, for *festum gedalse*; nor on the sixt day, for the Sabbath following, and the feast of expiation: The feast of the Tabernacles might fall either vpon the first day of the weeke, the fourth, or the sixt; therefore the beginning of the new year, and the new Moone (two mouable feasts) might be kept vpon none of these daies.

The daies which were cast away in *Nisan*, were noted with the letters *B D V*; *B* signifying the second day of the week; *D* the fourth; and *V* the sixt: the fourth day they

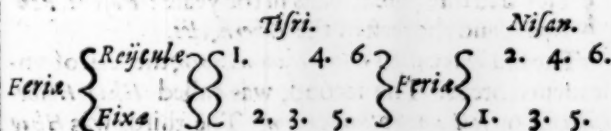
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173

173

Nota.

they might not keep *Caput anni*, nor the new Moon; because of y^e soalt of *Purim*, that fell that day. The sixth day, they might not keep it, because of the Sabbath following. They might keep it the morrow after the Sabbath, because it was not *dies reijcula*: they might not keepe it the second day, because it was *dies reijcula*, on which *Caput anni* might not fall, & because *Pascha* might fall that day. *Pascha* may fall any day of the weeke, except the day before and after the Sabbath. This *Distributio* shewes the daies that were cast away, (or moueable) and which were immoueable.



Quest.

What is the cause that *Pascha* might not fall the morrow after the Sabbath, as well as the feast of Tabernacles?

Ans.

Because in the preparation to the *Pascha*, there was some seruile worke done, which could not be done vpon the Sabbath; therefore it was translated to another day: But there was no preparation at the feast of Tabernacles, therefore it might fall the morrow after the Sabbath.

Before the captiuitie, their moneths were thirty daies; for whether the Moone changed vpon the twentie nine or thirtieth day, they reckoned euer thirtie daies according to the Sunne.

After the captiuitie, their moneths were twentie nine, or thirtie daies, following the course of the Moone, that they might keepe the right point of the change.

Quest.

What is the reason that our moneths now haue thirtie, and thirtie one daies?

M 2

Iulius

Answ.

Julius Cesar, for to make the two Solstices and Equinoxes, with the yeare and course of the Sunne, to agree in one, ioyned five daies to the yeare, and made twelue moneths onely, which will haue thirty, and thirty one daies in our moneths.

PARAGRAPH III.

Of their yearly feasts.

Canon.

They had three great feasts in the yeare: *Pascha*, *Pentecost*, and the feast of the *Tabernacles*.

The first was called *Hhag Hammatsoth*, the feast of vnleauened bread. The second, was called *Hhag Habbagnoth*, or *festum Septimanarum*. The third, was *Hhag Hassukkeh* *Tabernaculorum*: and according to the moneths, the first, was called *Festum Nisan*; the second, was called *Festum Tisri*; and the third, was called *Festum Siman*: they were called *Regalim* by the Iewes; and by the Greekes they were called *μεγαλα ἡμέραι*, *great daies*.

PARAGRAPH III. *Distributio*.Of the *Pascha*.

These two words, *Paragraphe* & *Distributio* are set downe for distinction of diuers subjects.

THE *Pascha* had a preparation before it, called *ἡ ἡμέρα τῆς ἀφοχῆς*, *Preparation to the Pasche*: *ἀφοχῆ* *ἡμέρα*, *cohibendo*, to hold in; *septis circumscribere*, to hedge about: because the Lord set (as it were) a palle round about it, that no man might breake within it, to doe any seruile worke: for the same cause the Hebrewes called the last day of it, *Gnatzareth dies interdictus*, a halfe holy-day.

Distributio signifies the continuation of a matter.

Παρασκευή

Exod. 12.

Παρασκευή is sometimes taken largely, *Iohn 16. 14. And it was the sixth houre, and it was the preparation: & strictly, Inter duas vespervas, Betwixt two eveninges.*

The time betwixt the first day and the seauenth, they called it *Chol, profanum, interfesti dies, minus sacri*; they were not kept fully holy, as the first and the last; for in these daies they abstained from all seruile work, but the daies betwixt were but halfe holy-daies, and they might doe seruile workes in them.

Simile.

The last daie of the Pascha, and the eight day of the Tabernacles; was called *Gustzereth, Dies interdictus, and dies retentionis*: and they illustrate the matter by this comparison; as a kind friend who hath intertained his friend seauen daies, when he is to goe away, he will keepe him still the eight day, that is the day of retention to him. So the Israelites, after they had feasted the Lord, (as it were) seauen daies, loath to let him goe, would keepe him one day longer; this is the day of retention.

1 Buxtorf, de
Synag. Lud.
cap. 16.

In this feast they read the booke of the *Canticles*, because it treates specially of their coniunction with Christ, which was sealed in the Pascha.

PARAGRAPH III. Distributio.

Of the Pentecost.

Canon.

They reckoned fifty daies betwixt the Pascha and the Pentecost.

Illust.

The morrow after the Pascha, was called *δευτέρα*, & the next Sabbath after, was called *δευτὴρον πάροιν*, that is, *The first second*. It was called the *first*, because it was the first of the seauen weekes to the Pentecost: it was called the *second*, in respect of the Pascha going before.

before. There were fiftie daies betwixt δευτερον τῇ πασχα, and the Pentecost, and lixe weekes betwixt δευτεροπρωτον and the Pentecost.

The Pentecost fell euer vpon the same day which δευτερα fell vpon; * δευτερα is the first day after the Pascha: but δευτερον is the first Sabbath after the Pascha.

Canon.

Parable.

They were commanded to reckon fifty daies betwixt the Pascha and the Pentecost. The Iewes illustrate the matter by this parable. ¹ A certain prisoner begged of a King, y^e he would deliuer him out of prison: he deliuered him, and promised after so many daies, to bestow his daughter vpon him: would not this poore man reckon diligently to the day of the marriage, and his owne deliuerance? so the Israelites being in Egypt, God deliuered them out of prilon, and promised to marrie them to his daughter (the Law) within fiftie daies: should not they then diligently reckon the time betwixt their deliery out of Egypt at the Pascha, vntill the Pentecost: but here is their misery, that they brake the Couenant of wedlocke to the Kings daughter, and committed adultery.

The last of the fiftie daies of the Pentecost, was called συνάξις, and πληρωμα των ημερων της πεντεκοστης, Acts 2. 1. Cum implerentur dies Pentecostes, When the daies of the Pentecost were fulfilled. The day before the Pentecost was called συνάξις, it had not seven daies after the day of the Pentecost, as the other two feasts had.

Marke the difference betwixt these two, * σαββάτων and σάββατον: for σαββάτων with (ω,) signifies properly the Sabbath, comming from the Hebrew word, which is written with *Holem*: but σάββατον, it signifies the whole weeke, *Leuit. 23. 32*. It comes from the Syriacke word, *Sabba contra* Fe Sabbath; from whence the seenty following, the Syriacke makes σάββατον, and τὰ σάββατα.

The Samaritanes confounding these two words; they kept

* Marke the difference betwixt δευτερα πρωτον, & δευτερον πρωτον. ¹ Euaiof. de Syn. iud. cap. 15.

* Fuller. Miscel.

kept seuen Pentecosts in one yeare: they were called for this *ἑβδομήκαιτα*, *Leuit. 23. Ye shall count seauen Sabbathes to you.* They tooke *σαββατον* with (o) for *σαββατον* with (u) and kept seauen weekes in stead of Sabbathes, one after another, making vp seuen Pentecosts in one yeare. In this feast they read the booke of *Ruth*, for the Genealogie of *Dauid* King of Israel.

^a Epiphani de Mensur. & ponder.

PARAGR. III. DIATR. III.

Of the feast of Tabernacles.

Canon.

Confir.

Iohn 7 37.

THE first and last daies were most tolemne, in the feast of Tabernacles.

The last and great day of the feast: This was called *Hosanna Rabba*.

Math. 21 9.

In this feast they vsed to hold vp branches, which they called also *Hosanna*; therefore they said, *Necte Hosannam tuam, preparato Hosannam tuam*. Hence is that phrase in the Gospell of *Matthew*, *Hosanna filio Dauid*; that is, *We hold vp these branches called Hosanna to the sonne of Dauid*. If it had beene a Prayer, they would haue said in the Vocative case; *Sauē vs O sonne of Dauid*. This feast the heathen dedicate to *Bacchus*, which they called *κρανποσια*, carrying of branches: and the Leuites who played vpon Cymbals at this feast, they deriued from *Lyceus*, or *Ezio Bacchus*, *Plat. in sympos.*

The daies betwixt the first and the seuenth were lesse holy daies, called *Mogued Katon*: these the Latines called *intercessi dies*, being a midst betwixt *fasti* and *nefasti*. In this feast they read the booke of *Ecclesiastes*, in remembrance of their protection in the desert, for Gods providence is handled there.

1 Sam. 3 5.

A good day, was called by them, a day of ioy and feasting,

feasting, but yet had not such solemnitie as the three great feasts: hence is that saying of theirs, *Sacerdos fecit bonum diem fratribus suis*, that is, *Made them a feast.*

PARAGRAPH III.

Of the counting of their yeare.

THAT the full Moone might fall vpon the foureteenth day of the moneth, they institute *ὑποτομὴν σελήνης*, *sal-tum Lune*, the Moones skip, which if they had not done, it would haue fallen either *ἀνω* or *ὑγρό*, vpon the thirtenth or fiftenth day.

Canon.

Their yeare was either abundant, deficient, or equall; abundant, they called it *Annus impregnatus*, and *embolimus*: deficient, they called *Annus cavius*.

* *Scil. de emend. temp.*

Illust.

The yeare which was deficient, by institution they made it full; as when they tooke a day out of *Casleu*, that had thirtie daies and put it to *Marcheshuan*, which had but twenty nine daies.

That yeare which was abundant, by institution they made it deficient, when they tooke a day from *Marcheshuan*, and added it to *Casleu*: here *Casleu* had a day more then enough, (for none of their months had thirtie one daies.)

Their yeare was ordinary, when *Marcheshuan* had nine and twenty daies, and *Casleu* thirtie, & so through the moneths of the yeare.

Canon.

That they might reduce the course of the Moone to the Sunne, they intercaled or ingrafted a moneth.

Illust.

The Sunne exceeds the Moone in her course, eleuen daies $\frac{1}{4}$ in the yeare: by this it comes to passe that every third yeare, there are thirtie three daies odde, of the which they make vp a moneth, calling it *Adar prior*, the first

first *Adar* of thirtie daies, and they reserue the three odde daies till the next year, and so forth till the nineteenth year. These intercalary moneths with the odde daies, made vp the nineteenth year of the golden number, consisting of three hundred fifty foure daies; so that the Sunne and the Moone met at one iust period, as they did in the first year of the golden number. Of the nineteene yeares, the third, the sixth, eighth, eleuenth, foureteenth, sixteenth, were intercalary yeares; and the nineteenth year, made vp the golden number. The eighth year was intercalary, because of the sixe odde daies, reserved from the yeares going before.

Canon.

These intercalary moneths were esteemed as but *momentum temporis*, a point of time: and in their ciuill computation had no vse, neither did their Iudicatories iudge in that time.

Illustr.

The Iewes illustrate this Canon by this case. *Reuben* was borne in the last day of the intercalary month *Adar*: *Simeon* was borne the first day of the ordinary moneth *Veadar*. So that *Simeon* was but a day younger then *Reuben*, according to their Ecclesiasticall Computation; the question is, when must they enter to their inheritance? *Simeon* sayes, he must enter a moneth before *Reuben*, because *Reuben* was borne in the intercalary moneth *Adar*, which was but *momentum temporis*, a point of time: The Iudges ordaine, that *Simeon* should enter to his possession a moneth before his brother *Reuben*, in the ordinary moneth *Veadar*; because he was borne in that moneth: but *Reuben* shall stay nine and twenty daies before he enter, that is; till the first day of the moneth (to wit *Nisan*) before he enter, because the moneth *Adar* which he was borne in, was but *momentum temporis*, a point of time; and they iudged no ciuill matter in that moneth.

Seal. in can.
119. lib. 3.
In digestis
Ind. cap. 1.
Megillab.

N

A

A Programme of the Hebrew Kalender.

Mensis.

Programma,
significeth a
table so writ-
ten, that it
may be read
by all men.

Annus.	Lat. Hebrew.	Dies.	Tifri.
Mar. 31	30 Nisan	1 21	1 Exultation, vel festum
		2 22	2 Tabernaculorum.
Apr. 30	29 Iar	3 23	3
		4 24	4 Gedalia Ieiunium.
		5 25	5
May. 31	30 Sivan	6 26	6 Kippurim.
		7 27	7 Asereth vel curia;
			festi.
Jun. 30	29 Thamuz	8 28	
		9 29	
Jul. 31	30 Ab	10 30	
		11 1	
Aug. 31	29 Elul	12 2	
		13 3	
		14 4	Gedalia.
Sept. 30	30 Tifri	15 5	Pentecost.
		16 6	
Oct. 31	29 Marches.	17 7	
		18 8	
Nov. 30	30 Casleu	19 9	
		20 10	Expistion.
Dec. 31	29 Tebeth	21 11	
		22 12	
		23 13	
Jan. 31	30 Shebbat	24 14	Pascha.
		25 15	Tabernacles.
Feb. 28	30 Adar	26 16	
		27 17	
	29 Veador.	28 18	
		29 19	
		30 20	

Tifri.

1 Rejcula.
2 Mobilis.
3 Mobilis.
4 Rejcula.
5 Mobilis.
6 Rejcula.
7 Rejcula.

Dies Nisan

Nisan.

1 Mobilis.
2 Rejcula.
3 Mobilis.
4 Rejcula.
5 Mobilis.
6 Rejcula.
7 Rejcula.

Looke in the
second Para-
graphe of this
Sect'o, what
Rejcula signi-
fieth.

Section

SECTION II.

The places appointed for Gods worship.

Canon.

THE places of Gods worship, were holy, *Instituto & exemplo, By institution and example. 2. Exemplo sed non instituto, By example, but not institution.*

Illust.

Deut. 12. 5.

The Temple of Ierusalem was holy, by the commandment of God, and by example; because the Prophets and the Priests worshipped there; and Christ and his Apostles in the second Temple. By example, but not by institution, as their Synagogues; and *προαυχὴ*, their place of prayer.

PARAGR. I.

Of the Temple of Ierusalem.

Canon.

1

Illust.

Ierc. 7. 4.

THE Temple was divided in three parts; the Court of Israel, the Court of the Priests, and Gods Court. *Jeremy the Prophet, thrise rehearses these words; The Temple of the Lord, the Temple of the Lord, the Temple of the Lord; because y^e Temple was distinguished into three Courts.* So the Heathens Temples were divided into three Courts; the holiest was in the midst, called *ἁγίον*, or *Cella Dei*, the Court of God: the fore Court of the Temple was called *πρόδυσον*, or *the Porch*: the last Court was called *ἐντὸς δόματος*, the inward part of the Church.

b Turribus in Vatonem.

1. Reg. 8. 9.

Within the holiest of all stood the Arke; *There was nothing in the Arke, but the Tables of stone.*

Obiect.

Heb. 9. 4. It is said, all these were within the Arke, the pot with Manna, the two Tables, and Aarons rod?

Answ.

Ex 4, in which, is expounded in the which Tabernacle, and not, in the which Arke: Secondly, in 1, is *iuxta, neere*, as well as *within*. 2. Cor. 13, as Epiphanius takes it. Thirdly, they say, that in Moses time, all the three were in the Arke, but in Salomons time, onely the Tables were in the Arke: the Apostle there compares Moses and Christ together. The Apostle makes mention of one candlestick, but there were ten in the Temple. 1. Kings 8. 9. The Arke was brought in, and there was nothing in it but the two Tables, which Moses placed there: which the History would not haue added, vnlesse to note some change; so that in Salomons time there was nothing in the Arke but the two Tables: but in Moses time, the Tables were there, with the Pot, and Rod of Airon.

De mensuris
et ponderi-
bus.

Canon.
I

In the holiest of all, the Lord did shew himselfe in his glory, to the high Priest once in the yeare; this place was called *hagiasmos*, because it was necessary for him to go in there, to consult with the Lord, for the people.

Canon.

When the high Priest entred into the holiest of all, he carried sundry things with him. First, ^d Bloud; secondly, Incense; thirdly, Smoake.

^d P. Canon.

Illust.

Exo. 33. 20

He darkned the holiest of all, with the smoak of the Incense whē he went in; for no man shal see the Lord and live.

In the corrupt times they tooke an oath of the high Priest, when he entred into the holiest of all, lest he should incline to the Sadduces. The form of the oath was this; *We adiure thee by him who caused his name to dwell in this house, that thou shalt not change any thing of that we shall say to thee.* ^c There were two who presumed to enter within the holiest of all, who were not Priests: Pompey and Heliodorus. Pompey, when he came out of the holiest of all, being asked what he saw, answered; *That the house was full of a cloud*, and so it was; for, *the Lord dwels in a cloud*, Psal. 18. 11. Therefore they slanderously gaue out of the Iewes, that they were *Nubicola*, *Worshippers of the clouds*. Before that

^c P. Canon
de rep. Iud.

that, *Pompey* Souldiers beleueed, that either *Apis* or *Inpiter Hammon*, was worshipped in the holiest of all. The second, who entred into the holiest of all, not being high Priest, was *Heliodorus*, who was after struck with madness.

In the holy place stood the golden altar, the table of the Shew-bread, and the Candlestick.

Vpon the golden altar they burnt the sweet perfumes, it was called *altare suffitus*, *The altar of Incense*: to signifie how acceptable in the nostrils of the Lord is Christs intercession, and our prayers sweetned by it. Contrary to that, was that idolatrous worship, *Et ipsi mittebant ad nasum meum factorem*, they sent a stink to my nostrils. The Lord accounts all idolatrous worship, but a stinke in his nose, which he abhorres. The Incense altar had hornes, signifying strength, whence answers were made to the praiers of the Saints, *Reuel. 13. 13.*

In the holiest stood the Table with the Shew-bread, on which were 12. loaves, representing y^e twelue tribes; every loafe had a dish of Frankencense vpon it, & there lay a paire of Pincers by them, to pinch off the moulded from them, and the golden Candlestick hung hard by.

Heere is God stipulating with his people from the Arke; the twelue loaves represents the twelue Tribes standing before him continually; they haue the Candlestick for the word to direct them, they haue the Incense dishes, signifying Christs intercession, particularly applyed to euery one of them, the Pincers signifie the censures of the Church.

In this place hung the golden Candlestick, but in the Court of the Priests, were Candlesticks of Siluer. *1. Chro. 28. 14.* In the holy place were Candlesticks of gold, but in the holiest of all, there was no Candlestick: *The word of God is like fined Siluer vnto his Saints*; but when they haue more and more experience of it, it is *like fine Gold to them*: but in heauen there shall bee no teaching

Canon.

III

Exod. 38. 1.

May 19. 1.

Mal. 1. 2.

of the word there; For Christ shall give up the kingdom,
(as Mediator) to the Father, 1. Cor. 15.

In the Court of the Priests stood the brazen Altar and
the Laver.

The brazen altar was called *Ariel*: that is, *The Lyon
of God*; for euen as the Lyon deuoureth the flesh, so the
altar of God consumed the sacrifices. This altar was
called Gods Table: vpon this brazen altar, God had the
burnt offering for himselfe, as it were, to dine and sup
vpon. *Psalm 50. If I be hungry I will not tell thee: the
Chaldie Paraphrast, paraphrases it thus; My sacrifices
and burnt offerings I will not seeke of thee to dine and sup
vpon. Welee, Iudges 9. That the Wine is said to cheere
God in the drinke offering: so may the sacrifices be said, to
be meate to him.*

Canon.

2. Chron. 7.

1.

Illust.

1. King. 18.

38.

Gen. 4. 4

The fire which burnt the sacrifices vpon this altar,
came from heauen, both when the Tabernacle was ere-
cted, and when the Temple was built: so the fire came
downe from heauen vpon *Elias* his sacrifice.

*God looked vpon Abel and his sacrifice. Aquila tran-
slates it, He set it on fire.* This fire which was in the Ta-
bernacle, the Iewes hold, that it was taken vp to the hea-
uen againe, when the second fire came downe into the
Temple.

This fire was not in the second Temple: wherefore
it is but a fable of the Iewes, that *Ieremie* hid it in the
ground, and that after the captiuitie it was found a-
gain.

2 Mac. 1. 19

The fire in the first Temple, was *Diuino diuinus*, alto-
gether holy: the fire in the second Temple, was *Diuino
humanus*, humane-holy. For although it was kindled as
our fire, (and came not from heauen) yet the Lord ac-
cepted of the sacrifices burnt by it, and it was still kept
in, as the fire of the first Temple was: but the third fire
which *Nadab* and *Abihu* offered, was *humanus*, humane.

The

An altar &
a pillar d. s.
fereth: a
pillar was
of one
stone, but
an altar of
moe. 1. Vp-
on a pillar
they pow-
red oyle
only, but
on an altar
they sacrific-
ed.

The first fire, the Hebrewes call *Gn:lyma celestis*, heavenly: but this last fire, they call *Zar, alienus*, a strange fire.

Neh. 10. 4.

They instituted in the daies of *Nehemiah* by lot, a time when the people should goe forth to bring wood for fire to this altar: This feast, *Iosephus* calls *Ευλασπια*, the feast of wood carrying: these who offered their sacrifice heere, had the wood and the lalt for nothing.

*Ioseph. de
antiq. Iud.*

The Heathen were Gods Apes, in keeping in their vestall fire, which they say came from heauen: If it were put out, as it happened at Delphos, (the Temple being burnt by the Medes) it was not lawfull to kindle it with any fire below, but they drew fire from heauen with a Glasfe, and so kindled it againe, as the Poet testifieth:

*Adde quod arcana feri nouus ignis in ade
Discitur, & vires flumina refecta capit.* That is,

*Ouid. in lib.
fast.*

Adde, how it's said, that in the priue Romes
New fire is made, and stronge the flame becomes.

Doct.

When the Kings of Persia died, the holy fire was put out; but when our King, the Lord Iesus Christ dyed, the Sunne in the Firmament was blacke, and put out as it were.

Luke 1. 31.

The Priests, after they had offered the sacrifices vpon the brazen altar, then they offered Incense vpon the golden altar; And the people stood without, praying and waiting, in the meane time, when he should come forth.

Doct.

So Iesus Christ our great high Priest, hath offered himselfe once a sacrifice for vs vpon the brazen altar, the Crosse; and is now at the golden altar, interceding for vs: he cannot then be sacrificed againe (as the Papists would) therefore we that are standing without, let vs looke shortly for his comming againe. The faithfull haue waited for three sorts, of Christ his comming;
First.

Mar. 15. 43.
Acts 1. 4.
Rev. 22. 20.

First, for his coming in the flesh: secondly, for the coming of his Spirit: and thirdly, for his coming to glory.

None might go to the golden altar to offer Incense, but he who might go to the brazen altar to offer sacrifice; therefore none may be a Mediator of intercession, but he who is a Mediator of redemption: if *Vezia* had beene a Papist, he might haue had good shift for himselfe, that he was a Mediator of intercession at the golden altar, but not of redemption at the brazen altar.

2. King. 16.
10.

Luk 11. 51.

There were foure, who dishonoured this brazen altar most. First, *Ahaz*, who caused to remove it out of the own place, and set the altar of Damascus in place thereof; the second, were those who killed *Zacharie*, not farre from the altar. The third was ^b *Iannes*, the predecessor of *Iaddus*, the high Priest, who slew his brother *Iosuah*, and sprinkled his blood vpon the altar. The fourth was *Pilat*, who mingled the blood of the Galilzans, with their sacrifice vpon this altar.

^b P. C. M. A. N. U.

Luke 13. 11

In this Court of the Priests stood the brazen Lauer, which was made of the womens brazen Looking-glasses: *Exod. 38. John Reuel. 4. 6.* alludes to this, when he saies; *I saw a Sea of Glasse before the Throne.* When the Priests and the people were multiplied, *Salomon* made ten Lauers, to wash the sacrifices, and another great vessell to wash the Priests: so in the Tabernacle, there was but one Candlesticke; but in the Temple there were tenne; because it was much more spacious, it behoued to haue moe lights. In the daies of *Moses*, the yeares of the Leuites, when they entred to their office, were reckoned from twentie five to thirtie: but in the daies of *Dauid*, the people increasing, the Leuits would not haue sufficed; therefore *Dauid* changes the time of their entry, into twentie yeares. So, there were but two Silver Trumpets in the Tabernacle, but there were an hundred

1. Kin. 7. 38.
2. Chron. 4.
26.

1. Chron.
23. 6.

dred and twenty Priests sounding with Trumpets in the Temple.

Canon.
III

In the outward Court, (where y women worshipped) stood *Gazophylacium*, or *Corban*, the Treasury, which Luke 21. 4. is called *θησαυρος*, *The gifts of God*, because it contained the gifts offered to God. The Iewes called it *Kupha schelitzedaka*, or *iustitie*, the chest of almes (for they called their almes their iustice, *Math. 6.*) * and the Hebrewes say, that it had written about it, this Prouerb of Salomon, (*The gift which is giuen in secret, pacifieth wrath:*) teaching them, that they should not blow a Trumpet as the Pharisees did when they gaue their almes, but secretly conuey it into *Corban*, or the Treasury.

* Talm. lib. Tebubin.

Pro. 21. 14.
Math. 6. 2.

Canon.

The second Temple in outward glory, was farre inferior to the first Temple.

The gift of prophecy, and *Vrim* and *Toummin* were in the first Temple; but in the second Temple, nothing for a long time, but *Bath col*, *filia vocis*, an Echo was heard.

In the first Temple they had the holy Oyle, which anointed the high Priest: but in the second Temple they wanted it, and the high Priest was called, *Vir multarum vestium*, *The man with the many cloathes*.

In the first Temple was the holy fire, but not in the second.

The first Temple was but once polluted; but the second Temple was thrise: first, by *Antiochus*; secondly, by *Pompey*; thirdly, by *Cassius*, and yet, *The glorie of the second Temple, was greater then the glory of the first.* Hagg. 2. 10.

The first Temple was destroyed for three finnes (i say the Iewes) for Idolatry, Incest, and shedding of Innocent blood. But the second Temple, they say, was destroyed, *Propter shimmath chinnam*, *odium immeritum*, *Vnde* served

i Buxtorf. de abbrev.

serued hatred; and because this sinne is not yet expi-
 ated, therefore they say the building of the second Temple is
 deferred; but they forget the crucifying of our Lord,
 which was the cause why there was, *not a stone left upon a
 stone in it.*

Luk. 21. 6.

Quest.

How differed the Temple of Ierusalem from other
 Temples?

Answ.

Locus, a place, is considered two manner of waies:

^k 1. *Locus ut locus*, a place that is only a place, & *locus ut
 sic*, a place in such a respect, (as the Schoolemen speak.) h. Scotus.

The Temple of Ierusalem was *Locus ut sic*, that is, it was
Medium diuini cultus, A meane of Gods worship: it was a
 part of their ceremoniall worship, and a type of the bo-
 dy of Christ, as he sayes himselfe; *Destroy this Temple*:
 therefore they were bound to set their faces towards it
 when they prayed. Our Temples are but *Loci ut loci*,
 they are not a part of the worship of God, nor types of
 the body of Christ, neither are we bound when we pray
 to set our faces towards them. They are called places of
 Prayer onely, because the Saints meete there, and if the
 Saints meeting were not in them, and that they were
 not dedicated to Gods peculiar worship, they were
 but like other common places. The Temple of Ierusa-
 lem sanctified the meeting of the Saints; but the mee-
 ting of the Saints sanctifies our Temples; they might
 not buy nor sell in the Temple of Ierusalem, because it
 was the house of Prayer: that Morall reason obliges vs
 now, no man may buy nor sell in our Temples, because
 they are houses of Prayer.

Iohn 2. 19.

1 Kin. 8. 48.

Dan. 6. 10.

PARAGRAPH II.

Of their Synagogues.

Canon.

Obiect.

Answ.

Canon.

Illust.

1

2

Luk: 4.

3

THEIR Synagogues were holy places by example, but not by command.

They are called *Mognade El*, *Psalm. 74. 8.* which *Aquila* translates *Synagoga potentis*, the Synagogues of God; then it may seeme, that they were commanded by God?

It is generally holden, that the Synagogues were not in Ierusalem, till after the captiuitie. 2. If the Psalmist speakes there of the Synagogues, then they may be called Gods Synagogues, because the Lord approoued them, although he commanded them not.

The Synagogues were ordered in most things, after the manner of the Temple.

In their situation; for as the Temple stood vpon a hill, so they set their Synagogues in the highest place of the Towne: and for this they alledged *Prou. 8. 2.* *Wisdom hath built her Palaces vpon high places.*

In the Temple there was the high Priest, and his *Sagan*, or second high Priest: so in their Synagogues they had ἀρχισυναγώγης, as *Sosthenes*; and sometimes a second Ruler, as *Crispus*, answering to the second Priest, *Sagan*: They had Scribes who taught in their Synagogues, as the Priests taught in the Temple. They had in their Synagogue, *Scheliach tziabbor Minister Synagoga*, The Clerk of the Synagogue: as hee who deliuered the booke to Christ; these answered to the Porters in the Temple.

In the Temple, the Court of the Priests was distinguished from the Court of Israel. The Court of Israel was distinguished againe, into the Court of the men, and the Court of the women. So in their Synagogues,

O 2

the

*Ioseph. de
antiq. Iud.*

Iam. 3. 23.

the teachers sat by themselves; the men sat by themselves in rankes, one about another: And James seemes to allude to this forme; *If there come a rich man, ye bid him sit up higher: if a poore man, ye bid him sit downe lower:* the women sat by themselves.

Zac. 12. 12.

4

As in the Temple, the peoples faces were towards the Arke, so in the Synagogue they had an Arke, wherein they keepe the booke of God, and the peoples faces were towards it.

5

As no man might carry through the Temple any vessel or burden, *Mar. 11. 16.* So no man might carry through the Synagogue a burden or vessel.

Canon.

There was great deuotion required of them, who entred into the Synagogue to worship.

Illustr.

They wrote about the doores of their Synagogues, *Psal. 118. 20.* *Hæc est porta Domini, iusti intrabunt eam,* This is the gate of God, the iust shall enter in thereat. And againe, *Precatio sine intentione, est sicut corpus sine anima:* Prayer without intention, is as a body without a soule.

¹ Buxtorf, de
abbren.

PARAGRAPH III.

Of their place of Prayer.

Carm.

³
Confir.

They had a place wherein they prayed onely. *Acts 16. 13.* It is called *προσευχή*: in the Syriack, *Domus orationis*, A house of Prayer.

It was a place, different from their Synagogues and the Temple. In it they prayed onely; in their Synagogues they prayed, and interpreted the Scriptures; in the Temple they prayed, interpreted the Scriptures, and sacrificed. This might properly be called an Oratorie.

² Epiph. sum.
3 lib. 3. c. 80.

5

Their Synagogues were onely within the Cities,
but

but these places of Prayer were without the cities, *Acts* 16. 13.

3. The Synagogue was reckoned a more holy place by the Jewes, then the place of Prayer: for in their Synagogues they might doe no seruile worke, they might make no reckonings in them: ^a but in their house of Prayer, after the Prayer was ended, they might doe any ciuill worke. He to whom the *προσευχη*, or house of Prayer belonged, was called ^a *Pomarius*, a seller of Apples; and his inscription, was this, *Pomarius à προσευχη*, the Apple-seller ouer-seer to the Oratorie. The learned thinke, that he was called *Pomarius*, because hee sold Apples in it. ^p The Jewes vsed to giue almes, and the poore vsing to come there to receiue their almes, (because they were hated of other people) they dwelt there as in Hospitals: therefore this name *Proseuche* degenerate, and they thought basely of it. In which sense *Inuenal* takes it, when he saith, *Satyr* 5.

In quate peto Proseucha.

The ^a hospitall wherein I seeke you.

^a *Epiph. som.*
2. l. 13.

^a *Drus. in*
prat.

^p *Adr. Turn.*
advers. l. 5.
19.

^a Oratorie.

PARAGRAPH III.

Of the Temples built without Ierusalem, neither holy by example nor institution.

Canon.
Deut. 12.

GOD expressly commanded, that there should be no Temple built for his worship, but in the place which he should chuse.

There were two Temples built without Ierusalem, contrary to Gods ordinance; the Temple of *Samaria*, and the Temple of *Heliopolis*, in Egypt.

The occasion of the building of the Temple of *Samaria*, was this: ^a *Manasses*, the Sonne in law of *San-Ballat*,

^a *P. Comar*
de repub.
iud. & Scal.
in Enseb.

affecting to be high Priest in Ierusalem, and being refused, his father in Law built a Temple vpon Mount Garizim, and made him the high Priest of it: there they erected a false worship, and separated themselves from the Church of the Iewes.

Syrac. 50.
25.

Hence it was, that the Iewes so hated them, and they the Iewes. *Syrac. 50. 25. There be two manner of people that mine heart abhorreth, and the third is no people; they that sit vpon the Mountaine of Samaria, the Philistims, and the foolish people that dwell in Sichem.*

These that sat vpon the Mountaine of *Samaria*, were the *Cuttheans*, a people that were brought out of Assyria into Iudæa, by *Salman-assar*, they worshipped God, and the Idols of the land.

The second, were the Philistims, who were meere Pagans.

The third, were the Sichemits, who fled away with Manasses, out of Ierusalem into Samaria.

The Samaritans hated the Iewes also: for *Iosephus* testifies of them, when matters went prosperously with the Iewes, they said then, they were come of *Abraham*. But when the Iewes were vnder the Crosse, then they vsed to deriue their pedegrees from *Babell*, and other Nations.

Ioseph. l. 11.

In the daies of *Ptolomæus Philomater*; *Sabbaeus* and *Theodosius*, two Samaritanes, kept a disputation at Alexandria, against *Andronicus*, and other of the Iewes, for the defence of their Temple, which stodd vpon Mount Garizim, and they for the Temple of God, which stood vpon Mount Moriah: both parties swearing by God, to bring proofes of their assertion out of the Law.

*Ioseph. l. 11.
cap. 71.*

The Iewes brought for them; first, the Law of God; secondly, the continuall succession of their Priests; thirdly, the Kings of Asia sent gifts to it, and acknowledged it to be the Temple of God.

The

Iohn 4.

The Samaritanes could alledge for themselves nothing, (and what marvell; *For they worshipped they knew not what:*) Therefore the King adiudged them to dye, as * *Iosephus* testifies.

* *De Bello.**Judaeo.*† *Tom. 1. ad**annum**Christi; 31.*

Baronius laboureth to proue out of this Storie, that succession is the mark of the Church, against Hereticks and Schismatickes; because they proued the Church of Ierusalem to be the true Church by succession onely: but *Iosephus* sets downe the distinct arguments, whereby they proued their Church to be the true Church. Hee leaues out the principall argument (the Law) and argues onely succession: locall succession without the truth, is nothing.

Christ, *Iohn 4.* ends this controuersie, telling the woman of Samaria, *That neither in this Mountaine, nor at Ierusalem, men should worship, &c.*

PARAGR. V.

Of the Temple of Heliopolis.

THE occasion of the building of this Temple, was this: *Onias* the fourth, being put from the high Priest hood by *Antiochus*, comes to Egypt, and there built a Temple in Heliopolis, misconstruing the place of the Prophet *Esay*, taking *Cheres* the Sunne, for *Heres* Destruction.

See before
in *Isa. 30. 31.*
ya.

Eia. 19. 17.

It was not lawfull for them to build a Temple in Egypt, for God expressly forbade them, to *goe backe againe to Egypt.*

Exod. 13.

Of these two Temples, the Samaritane was the worst: for it was hereticall altogether; it acknowledged not Ierusalem at all, and the Iewes held them execrable: but the Temple of Heliopolis was not idolatrous, nor hereticall,

- hereticall, they kept the substance of the true worship with the Iewes; they sent gifts to Ierusalem yearly, but they were schismaticall. Ierusalem was holy, *Et materialiter*, materially; & *formaliter*, formally: Heliopolis was holy *Materialiter*, *sed non formaliter*: their sacrifice was not acceptable, because it was in the wrong place; but then it was not to a false God. But the Temple of Samaria, was neither holy *materialiter*, nor *formaliter*: the substance of the worship in it, was idolatrous.

The Church of the Iewes worshipped God, intirely, and in vnity. *They worshipped God*; this distinguished them from the Pagans, who are not of the Church. *They worshipped God intirely*: this distinguished them from the Samaritan hereticall Church. *They worshipped God in vnity*: this distinguished them from the schismaticall Church of Heliopolis.

SECTION III.

Of the persons appointed for Gods worship.

Canon.

GOD would haue select times and places appointed for his worship; so would hee also haue select persons to minister in his worship.

Confir.

Num. 3-45.

Take the Levites for all the first borne of the children of Israel, and the cattell of the Levites for their cattell, and The Levites shall be mine.

Illust.

The Priests, before they were admitted to Gods service, behoued to be of perfect age, and then were admitted by a solemnne ordination.

PARAGR.

PARAGRAPH I.

Of the ordination of the Priests.

Canon.

Confr.
Heb. 7.

Illyst.

Numb. 3. 3.

THE ordination of the Priests was instituted by God, with solempne and significatiue ceremonies.

No man takes this honour upon him, but he who is called as Aaron. So, *To fill the hand of the Priest*, was to consecrate him.

It was their custome that day, that the Priest was ordained, they tooke the flesh of the sacrifice, and put it in his hand; to signifie, that he had power then to sacrifice: and from that custome it is, when wee ordaine a Minister, we giue him the booke of God in his hand, to signifie, that now he hath power to teach the word of God.

This filling of the hand, is vsually called consecration: the Greekes translate it τελειωσις, perfection, because the Priest was then authorized to doe his office. And this word, *Hebr. 7. 28.* is applied by the Apostle to Christ, who was perfited for euer, as our high Priest.

This filling of the hand shewes, that none might minister before the Lord, vnlesse these things were put in his hand; *1. Kings 13. 13.* *Whosoever filled the hand of Ieroboams Priests; he was a Priest sufficient enough of the high places.*

This phrase of filling of the hand, is applied to the Priests of *Ieroboam*: likewise, this lets vs see, that there may bee some outward forme of calling in the Popish Church; and that the first reformers of our Religion, who had their calling in Popery, needed not a new extraordinary calling.

The Hebrewes, *Chabubmicio*

P

PARAGR.

Lect. 1. 1. 1.

PARAGRAPH II.

Of the high Priest.

Canon.
Illust.

Leuit. 1.
I

THE high Priest was a type of Christ in such things. First, in his person; secondly, in his anointing; thirdly, in his apparrell; fourthly, in his marriage; fifthly, in his death.

In his person, there must be no blemish in him. *Hegesip.* testifies, how *Antigonus* cut off both *Hircanus* his eares, that he might be high Priest no more; if the case should fall out otherwise, and the Jewes should recouer their libertie againe.

*Hegesip. l. 1.
excid. Iud.*

They would admit none to be high Priest, who had a blemish in his bodie; yet they addmitted him to be a high Priest, who was a Sadduce, and denyed the immortalitie of the soule: this was in corrupt times.

*Scol. in
l. tribar.*

Antonius the Anchorite, cut off his owne nose, that he should not be chosen Bishop vpon this ground. Hence is that question; *Liceat ne seipsum admutilare.*

The Heathen obserued this also in their high Priests: when the Temple of *Vesta* was burning, *Metellus* the high Priest, ranne in to saue their *Paladium*, hee loseth his eyes in the fire; he was not permitted to bee high Priest any more for that: If they would haue no blemish in their sacrifice, farre lesse in their Priest.

*Sener. 4.
declam.*

II.

In his anointing: When the Priests were first ordained, all were anointed, *Numb. 3. 3.* But when the order of the high Priest was once settled, onely the high Priest was anointed: therefore *Aristobolus* the high Priest is called the anointed of the Lord, *2. Maccab. 1. 10. Aliter in constituta Ecclesia, aliter in constituenda*; It is one way in a settled Church, & other waies in a Church not fully settled.

During

During the second Temple, the Oyle which annointed the high Priest, was wanting; therefore* the high Priest in the second Temple, was called, *Merubba begadim*, *multiplicatus vestibus*, *The man with the many clothes*: They called him not, *The annointed of the Lord*, but, *the man with the many clothes*: because he had five things peculiar to him, which none of the rest of the Priests had; his Breast-plate, his Ephod, his plate of Gold, and his *Pallium*, and Cloake.

* Rabbi Salomon. Levit. 26.

III

In his apparell, he was a type of Christ: his Crowne signifieth his kingly office; his *Vrim* and *Thummim*, signified his Priestly office; and his Bells, his Prophetical office.

Ezech. 9.

So Christ is seene by *Ezechiel*, walking amongst the midst of the Angels, as a King: cloathed in white, as a Priest; and an Inke-horne hanging at his girdle, as a Prophet: As a Priest he wore a Myter; amongst the heathen, the Auguries had their *Lituus*, like a throwne Trumpet; the Emperours had their *Paludamentum*, their robe Royall; and the Kings had their Diadem, or Crowne.

Mar. 1. 24.

Thou art the holy one of God: Heere is an allusion to the high Priest, who had, *Holineesse to the Lord*, written vpon his forehead; therefore he was called, *The holy one of God*: Christ our high Priest, is *that holy one of God*.

This golden plate, was called *παραλόν*: none might weare it but the high Priest, in the day of expiation: therefore *Hegesippus* and *Epiphanius* are mistaken, who thinke that * *Iames* the Apostle wore this ornament, which was proper onely to the high Priest; and so is *Ensebius* mistaken, who holds him to haue beene the high Priest, because he wore a linning stole; then euery Priest had beene an high Priest: for during the time of their seruice, they were bound to weare linning; and out of their seruice, woollen cloathes.

* *Hegesippus*.

Ezech. 49. 17

It is to be marked, that our Lord chose none of the Tribe of *Leui* to be his Disciples; signifying to vs, that he was to abrogate the Ceremoniall Law.

The high Priest did two things, *τὰ πρὸς θεόν*, Things which pertained to God: & *τὰ πρὸς ἡμᾶς*, And things which pertain to vs. The things which he did from God to vs, were represented by his *Vrim* and *Thummim*: the things which he did from vs to God, were represented by his breast-plate, carrying the twelue stones vpon it.

PARAGR. II. *Diatriba* 1.

In what order the stones were set in the breast-plate of Aaron.

THE ^v twelue Patriarches were set in *Aarons* breast-plate, not according to their generations, but according to their births; that is, the free womens sonnes were preferred to the hand-maids sonnes, although some of them were younger.

^v Broughton, in his translation of places of the Scripture.

Num. 1. 3.

Sometimes the Tribes are numbred according to their age, *Gen.* 33. Secondly, sometimes by the Nobility of their birth: as, *Exod.* 28. Thirdly, by the order of grace, as *Judah* is first set in the Campe. Fourthly, by the order of Historie, as *Sem* before *Japhet*, *Gen.* 10. Fifthly, the number is onely considered without the order, as *Reuel.* 21. For the last is first there, and *Dan* is omitted.

A Programme of Aarons Breast-plate.

Exo.29.10.
The stones
were set vp-
on the breast
plate of Aa-
ron: accord-
ing to
their births.

REVBEN. <i>Odem.</i> Sardius.	SIMEON. <i>Pitdah.</i> Topazius.	LEVI. <i>Bareketh.</i> Smaragdus.
IVDA. <i>Nophech.</i> Chalcedon.	ISSACHAR. <i>Sapbir.</i> Saphir.	ZABVLON. <i>Iabalom.</i> Iaspis, vel Sardonyx.
IOSEPH. <i>Shoham.</i> Beryllus.	BENIAMIN. <i>Iaspech.</i> Onyx, vel Iaspis.	DAN. <i>Leshem.</i> Hyacinthus.
NEPHTALIM. <i>Shebo.</i> Achates.	GAD. <i>Tarshish.</i> Chrysolite.	ASSER. <i>Achlemah.</i> Amethyft.

Lea.

Rachel.

Bond-women.

Deu.27.11.

Amongst the sixe Tribes, who blessed vpon the Mount Ebal, *Reuben* is not numbred with them: for he lost his priuiledge of Dignity, and birth, and is set amongst the six cursers; therefore amongst the cursers he saith, *Cursed is he who lyeth with his Fathers wife*: he as a Priest of the family should haue blessed, but now he curses.

Deu.21.10.

Doctrinc

Some depriue themselves both of the priority of birth, and of grace, as is seene in *Esa*, and *Reuben*.

PARAGR. II. *Distrib* 2.

How the high Priest wore his girdle, and what it signified.

THE high Priest wore his girdle about his paps, and not about his middle.

Ezech. 44. 18. He shall not be girded about his sweating places.

*Jonathan, the Chaldie Paraphrast, paraphrases it thus; * He shall not be girded upon his loynes, but upon his heart: therefore we see, Reuel. 1. 13. That Christ is said, to bee Girded about his paps; to signifie the great sinceritie and verity which was in his heart: for he was girded with a girdle of veritie about his heart. So, Reuel. 15. 6. The Angles are brought in with their girdles about their paps; to signifie the best estate of their Pastors, comming neereft then in sinceritie to Christ: but before in the firstage of the Church, they wore their girdle about their middle; the more spirituall that they become, their girdle went the more upward.*

** Chaldie
Paraphrast.*

PARAG. II. Distrib. 3.

Of the cloathes which the high Priest wore, when he entred into the holiest of all.

WHen the high Priest entred into the holiest of all, he was clothed, first, with linning breeches next his flesh; secondly, a linning coate; thirdly, a linning girdle; fourthly, a linning myter: These he put vpon him, when he made reconciliation for the Church, in the most holy place: and having finished his seruice, he laid those clothes aside there, and neuer wore them againe, but left them there, *Leuit. 16. 4. 23.* These by the Iewes were called *Bigde lebham, albæ vestes*, white clothes, but the clothes which he wore in the holy place that day, were called *Bigde zahabh, vestimenta aurea*, Golden clothes, not that they were all of gold, but because they were finer then the clothes which he wore, when he went into the holiest of all.

The

Doctrine

The high Priest laid aside all these ornaments, when he entred into the holiest of all; which signified his Prophetically, Kingly, and Priestly office; & to signifie to vs, that at the latter day, *Christ shall giue vp his kingdome to the Father*: he shall no more then teach his Church, or interceed for her as Mediator, or rule her as King.

Nota.

1. Cor. 15.

IIII

He was a type of Christ in his marriage.

He might not marry a Widdow, a Whore, or a diuorced Woman, but onely a Maid.

Leuit. 21. 7.

Illust.

They shall not take a wife that is whore, &c.

He might not marry a widdow, because he got not her first loue; *Renel. 2. 4.* The Angell speaking to the Church, seemes to allude to this, when he saith, *Thou hast left thy first loue.*

He might not marry a diuorced woman, because hee got not her iust loue; for although men were permitted ciuilly to marry them; yet Christ teacheth, that it was permitted to them, for the hardnesse of their hearts.

He might not marry a Whore, because he got not her onely loue; he might onely marry a virgine.

Doctrine

Christ will haue of his Church her first loue, iust loue, and onely loue: therefore *Psal. 74.* the Church is called his Turtle-doue; for as the Turtle-doue hath but one Mate, so the Church must haue God onely for her loue.

V.

Numb. 35.

25.

He was a type of Christ in his death, he who killed a man negligently, fled to the citie of refuge, and staid there vntill the death of the high Priest, and then hee was free: Iesus Christ by his death frees vs, and sets vs at libertie.

Canon.

The high Priest had sundry things common to him, with the rest of the Priests.

Illust.

Leuit. 21. 7.

There behoued to be no blemish in him, so neither in them: when they serued in the Temple, it was lawfull for none of them to serue bare headed: so likewise the Flamines among the Romanes, serued with their heads covered.

So

Exod. 3. 5.

So they serued bare-footed in the Temple. The Lord said vnto Moses; Take off thy shoes, because the place where thou stands is holy. Hence they gathered, that they were to stand bare-footed in the Temple, because the place was holy. So the Priests of India serued bare-footed, therefore they were called γυμνοποδοι, bare-footed; and not γυμνοπαides, naked children, as Eusebius reads it.

* Targ. Iona-
than.

Scd. in Euf.

Canon.

The high Priest had his second high Priest, who ministered for him, when he could not minister himselfe.

Confir.

2. Kings, 18. Serajah the high Priest, and Zephaniah the second Priest.

Illust.

The second high Priest was called Sagan: So he who was next in the Church of Constantinople to the Patriarch, was called πρωτοσχυδαλος, the Primore. Josephus testifies, that one Joseph, the sonne of Ellem, discharged the high Priests office for him, when as Mathias the high Priest was polluted by a nocturnall pollution, that hee might not serue as high Priest, then his Sagan, Joseph supplied his place. These who had this Gonorrhæa, were said by modesty of speech, συμπτίχειν τὸ πᾶν, to h^u some disease in the body.

* Josephus de
betico, sud. c. 8.

Quest.
Luke 3. 2.
Answ.

How is it said, that Annas and Caiaphas were high Priests for that yeare?

^b Annas was high Priest when Christ was borne, Caiaphas was high Priest when Christ was crucified; when Caiaphas was the high Priest, Annas was his Sagan, or second high Priest; for they could not both enter into the holiest of all at once, but they changed by courses. So before, vnder the Greeks, the Priest-hood was much altered; as vnder Antiochus, from Onias to Iason; from Iason to Menelaus his brother.

* Causab.
contra Bar.

Obiect.

But was not the Priest-hood changed now, when they indured Priests but for a yeare?

Answ.

There are in government five things; first, Potestas: secondly, Ordo: thirdly, Modus: fourthly, Titulus: fifthly, *Vfus*.

Vsus, Potestas, is when there is a power commanding; *Ordo*, when there are superiors and inferiors: these two are essentiall in gouernment, they being taken away, gouernment cannot stand: *Modus* may be changed (as heere,) for before the Priest-hood continued for the Priests life-time, but now it lasts but for a yeare. The title is changed; by the Law it was by succession, now it is by the election of the Romans: the vse is changed, first it was well administred, now it is corruptly vsed.

As the waters of Nylus run so many hundred miles, a pure and cleare water, yet when it comes neere to the Mediteranian Sea, it begins to grow brackish, and somewhat salt, at last it falls into the Sea, and loseth the name: so the glorious Priest-hood, which continued so many hundred yeares, begins now to grow brackish and corrupt, and shortly it is quite abolished.

Quest.

How is it said in *Marke 15. 1. The Priests consulted?* then it might seeme, that there were moe high Priests at once?

Answ.

1. Chron.
24. 10.

We must distinguish betwixt the *high Priests* by way of excellency, and these *high Priests*; for the 24. orders of the Priests, which *Dauid* appointed; euery one of these ranks had a chiefe Priest, and of these the Euangelist meaneth.

PARAGR. II. *Diatriba 4.*

Of the foure and twenty orders of the Priests.

Canon.

David instituted foure and twenty orders to serue in the Temple by course. *Luke 1.* calls these *ἐφημερίαι*, courtes; the Hebrewes call them, *Mognadim* stations, stations. *Iosephus* calls them *ἐπαρτίαι*, fellowships: in euery course there was five hundred Priests, and their course lasted from Sabboth to Sabboth.

^c *Scal. Canon*
Yagor.

Q

The

The chiefe of euery one of these courses, were called *apexius*, high Priests : and the Hebrewes call them *Roshe aboth*, the chiefe of the family.

^d One course might not take the course of another; for they had an^ancient Canon, *Euery Priest or Leuite who shall intrude himselfe in anothers place, let him die the death.*

^d *Scal. Can. Isag. l. 2. Talm. lib. Meghillab.*

PRAGR. III.

Of their Sacraments, and first of Circumcision.

Canon.

Circumcision was the seale of the Couenant, to the people of God.

Confir.

Gen. 17. 10. This is my Couenant, which ye shall keepe betweene me and you.

Canon.

Circumcision was instituted by God the eight day.

Confir.

Gen. 17. And euery male child of eight daies old among you, shall be circumcised.

Illust.

The Hebrewes vnderstand the eight day, not full eight daies, but sixe full daies; hence they say, that *Dies legis non est à tempore ad tempus*, The daies of the Law are not from time to time : that is, *Non est à pleno tempore*, that is, Not from a full time : So wee say, Christ rose the third day, when hee lay not three full daies in the graue; so we say, one hath a Tertian Ague, when the disease keeps him but one full day.

Obiect.

Luke 2. 21. But when the eight daies were fulfilled, they came to circumcise the childe?

Answ.

This is vnderstood, *De tempore currente, sed non completo*, The current time, but not compleate; that is, the eight day beginning, but not fulfilled. So *Deut. 15. 4. At the end of the seuen yeares*: he meanes not when the leaueⁿ yeares were compleate, for the rest began in the beginning

beginning of the seuenth yeare; so that it is better translated in the end of seauen yeares, then after the end of seauen yeares: (*Min*) is put for (*Beth*) that is, one preposition for another: as *Deut.* 3. 3. *Psal* 62. 30.

Circumcision being the seale of the Couenant, it was a fearefull thing to renounce it.

1 Maccab.

Antiochus persecuted the Iewes very hotly, and tried them to be Iewes by their circumcision; they to conceale their Iudaisme, caused to draw their fore-skinne: and the Apostle. *1. Cor.* 7. 18. alludes to this forme; *Art thou circumcised, draw not the fore-skinne.* This might be done by art, as *Epiphanius* testifies.

Epiphanius
cont. haer.

The Egyptians, after the death of *Ioseph*, neglected circumcision, for the hatred which they had against the Israelites, and the Israelites living in the Wildernesse, neglected it also; therefore *Iosuah* calls this *Opprobrium Egypti*, the shame of Egypt, when he circumcises them at Gilgall. Secondly, when they denied circumcision; this was called *Opprobrium Antiochi*, the shame of *Antiochus*. Thirdly, when they were circumcised in the flesh, but not in the Spirit: this was called *Opprobrium Iudei*, the shame of the Iew. Fourthly, when they were circumcised in the flesh, & in the Spirit, it was called *Laus Iudei*, the praise of the Iew.

Iudeus v
pacifica, et
Iudeus v
χρυσίφ.

Why did the Christian Iewes draw their *Prepuce* in the Apostles daies, seeing there was no danger of persecution, as in the time of *Antiochus*?

Quest.
1. Cor. 7. 18

Answ.

When they were converted from Iudaisme to Christianity, there were some of them so ashamed of their Iudaisme, that they could not behold it; they tooke it as a blot to their Christianity: or the meaning of the place may be, that they should not be discontented that they are Iewes; providing, that by faith they imbrace Christ: for, *There is no difference betwixt Iew and Gentile with Christ.*

1. Cor.

Canon. Circumcision to them, was a signe of the mortification of the old man.

Therefore these are not circumcised to the right end, who circumcise themselves, either for feare, as *Ester* 8. 17. **Gen. 34. 23** *Many became Iewes.* The seuenty translates it, *Many were circumcised*: or for couetousnesse, as the Sichemites; or for credite, as the Egyptians and Edomites. The Prophet *Jeremie* calls these *Circumcisos in preputio*, that is; although they be circumcised in the flesh, they are still in their *Prepuce*, and vncircumcised before the Lord.

Canon. They were cut off from the people of God, for the contempt of circumcision, and not for the want of it.

Confir. *Genesis* 17. 14. *He who circumcises not himselfe, shall be cut off.*

Therefore y Iewes who bury their Infants, (who die before the eight day) before the doore of their Synagogues, and not with the rest, mistake this place: and so do the Papists, who thinke all Infants not baptizd, to be secluded from the kingdome of God: *Hee who despiseth his circumcision, shall dye the death of the vncircumcised.* So he who contemnes his baptisme. It was a good decree of the Councell of ^f *Backara*, which ordained,

Ezec. 28. that these who dispiseth their baptisme and died; and these who hanged themselves, should be buried together, as both guilty of soule murther. Vpon this necessity, there were some who baptizd them after they were dead, and put the sacramentall bread in their mouth, as their *viaticum*. **Exod. 4. 25.** When they circumcise their child, they call him *sponsum sanguinum*, a spouse of blood: and they apply the words of *Zipporah* to him, *Thou art a bloody husband*: becaule that day they hold, that the child is married to the couenant; and they expound, *Tetigit pedes eius*: that is, *she hurt*, *membrum virile eius*; as, *Touch not my annointed*, that is, *hurt them not*: and his feet they take, *Promembro virili*, a mans yard; as *Esay*, *Pilus pedum, id est,*

Psa. 105. 15

Esa. 7. 20.

id est, *puden-*

^f *Concilium
secundum
Canon. 34.
35.*

pu dendorum : so the Chaldie Paraphrast, paraphrases the place.

Mal. 4. 5. When they circumcise the child, they set a void chaire for *Elias*, misapplying the words of *Malashy*; Behold, *Elias* shall come as a witnesse: and so they call vpon *Elias*.

Math. 23. Marke how God in iustice plagues them, calling vpon *Elias*, because they mocked our Lord, and said; He calls vpon *Elias*.

Canon. They had witnesses in their circumcision.

Confir. Esay 7. Take vnto thee faithfull witnesses. This witnesse was cald *Sandak*, *susceptor pueri*, & per *Synecdochem*, *Basilberith*, *Dominus faderis*, Lord of the Couenant. And they were called *Mecabbalim promissores*, who promised in the childs name also.

Canon. Circumcision had sundry periods of time in the Church, which are to be obserued.

Illustr. Scotus markes well the periods of circumcision; the first period was, from the institution of it, to the time that Christ was baptized; all this time it was *Sub precepto*, vnder the Law: and it was *Necessaria & utilis*, necessary and profitable: the second period was, from the baptisme of Christ vntill the promulgation of the Gospell, *Goe teach all Nations, baptizing them*. In this period,

Math. 28. it was *Vtilis sed non necessaria*, profitable, but not necessary: the third period, from the promulgation of the Gospell, to the destruction of the Temple, (which was the Wardrobe of the ceremonies.) In this period, it was *Licita sed non utilis*, lawfull, but not profitable: the fourth period, was from the destruction of the Temple, or rather from the Councell of the Apostles hithertels; then it was altogether *Illicita*, vnlawfull: then it was concision, and not circumcision.

Phil. 3. 2. 3. In the first period they might onely circumcise; in the second period, circumcise & baptize; (for they had yet more regard to circumcision nor to baptisme:) in the

Scotus.

third period they baptized and circumcised, (now they had more regard to baptisme then circumcision:) in the fourth period, they onely baptized.

First, as *Scotus* speaks, it was *Sub precepto, sed non sub consilio*: Vnder the Law, but not vnder the counsell: then it was *Sub consilio, sed non sub precepto*, Vnder the counsell, but not vnder the Law. When it was *Arbitrarie*; 1. It was *Necesse esse*, needfull to be: 2. It was *Non necesse esse*, not needfull to be: 3. It was *Necesse non esse*, no waies needfull to be.

PARAGRAPH IIII.

Of the Pascheouer.

Canon.

Confir.

Illust.

THE Pascheouer was a Sacrament, sealing to them their spirituall deliuerance by Christ, and their temporall deliuerance out of Egypt.

Exod. 12. 14. And this day shall be vnto you for a memoriall, and ye shall keepe it a feast to the Lord.

In the preparation to the Pascheouer; first, they had *Inquisitionem fermenti*, The searching out of the Leauen, vpon the foureteenth day of the month, from the sunne rising to the fourth houre. Secondly, they had *Exterminationem fermenti*, The rooting out of the Leauen, from the fourth to the sixth houre; in this time they cast it out of the house, and burnes it from the midday; not only y^e vsc of it is discharged, but also y^e very looking vpon it. Last, they had *Exsecrationē fermenti*, the cursing out of the leauen: and they say, *Omne fermentum quodcunque, hic est in potestate mea, quod neque vidi neque aboleui, nullum esto, tanquam pulvis terre estimator*: All the Leauen whatsoever is heere in my power, which I neither saw nor haue put away, let it bee nothing, and let it bee esteemed as the dust of the earth.

Scal. in proleg. de emend. temp.

All

All the time of this feast, they name not this word *Lechem*, Bread, lest they should stir vp in their Children a desire, to leavened Bread; (for they vsed no bread ordinarily but leavened bread:) ^h So when they speake of a Sow, they call her *Dabar achar*, another thing: the Greeks expresse it better, *πράγμα ἀνόητον*. An unhappy thing: This they doe, lest naming the word *Sow*, their children should long after Swines flesh.

^h *Eliu Levi-
ra,*

Doctrin

As they had a diligent search, to finde the Leauen before the Passecouer, to cast it out, not to looke vpon it, and to count it execrable which they had not found, and not to name it once: so we should purge out the old Leauē: when we are to eate our Passecouer, wee should detest it, consume it, and not let it once bee named amongst vs.

The Heathen, before they were admitted to the mysteries, they did fīue things to them: the first, was *Purgatio communis*, the common purgation: secondly, *Purgatio reconditor*, more inward: thirdly, *συστασις*, when they might stand and behold the mysteries a farre off: fourthly, *Initiatio*, when they were pertakers of the mysteries: fifthly, they were called *ἁγιστάς*; that is, *Perfect in the mysteries of the Gods*.

*Can. ab. com.
Baron.*

Dionysius distinguisheth the whole action of the receiuer in three parts: first, *καθάρσις Purgatio*, a cleansing: secondly, *μυστήρις initiatio*, a beginning: thirdly, *τελειωσις consummatio*, a perfection. When they first receiued the Sacrament, it was called *initiatio*: when they came to the full knowledge of the mysterie of the Sacrament, it was called *consummatio*.

PARAG.

PARAG. IIII. Diatriba I.

*Of the place where they ate Passeeouer.**Canon.***T**HE Passeeouer was eaten at home in their priuate houses.*Confir.**Mat. 26. 17.**Illust.**Exod. 12.**Leuit. 7. 6.**Where wilt thou that we prepare to the Passeeouer, and they went to an upper Chamber.*

When they killed the Passeeouer, they sprinkled the blood of it vpon the altar; but they were to eate it at home in their houses: The most holy things were onely to be eaten in the Temple, as the Sunne offering, but the lesse holy things were eaten in their priuate houses at Ierusalem.

PARAGR. IIII. Diatriba 2.

*Of the number which did eate the Passeeouer, and how many suppers concurred together.**Canon.***T**HERE were no fewer then twelue who did eate it, as Christ and his twelue. They vsed also to ioync twenty together, and then they were called the children of the society.*Ch. Hoff.*

At the Passeeouer they had three suppers concurring together; first, their common supper, with which the Passeeouer was ioynced, and this was the second Supper: the third, called δειπνον ἀπολύτικον, or dimissorie Supper. Christ instituted the Euangelicall Supper after the dimissory supper, as is proued out of *Mathew*, in the twenty sixe Chapter.

*Talm. l. b.
baabana.
Drus. in
prat.
Scaliger in
emendat.
temp.*

The

The Christians had their *Agape*, or *Love-feasts*: and at the first they ioyned it with the Lords supper also, in the Primitive Church.

PARAG. IIII. Diatriba 3.

Of their common Supper, with which the Paschever is ioyned.

Canon.

THE Master of the family in the first Supper, takes bread and breakes it; therefore he is called *Botze-ang, fractor*, a breaker: and *Bagnat tze gnuda, Dominus convivij*, The Lord of the feast: he gives no lesse to every one who lic at Table then an Olive in quantitie, and to none greater then the bigneise of an Egge; This was in time of the Paschever.

The master of the family, deeth 3. things: breakes, blesses, and gives. *Orisum in prayer.*

Secondly, he blesses it, and sayes: *Blessed art thou, O Lord God, King of the world, who bringest bread out of the earth.*

Talm. lib. baabava, id est, precum.

Canon.

This Sacramentall bread was holy, but onely in the use.

Confir.

Exod. 12. 10. The Lord commanded, *If any of the unleavened bread were left, it should be burnt*: Which is to be understood, as well of the Leaven as the Lambe.

Illust.

The ancients drew neere to superstition in this; first, they thought this bread was holier then other bread, before it was consecrate: and they held, that it resembled then the Shew-bread. They called the Table on which it stood, * *Mensa propositionis*; from thence it was remoued to the Table of consecration. So, it saoured of corruption, when they kept the bread after the consecration was ended, in the daies of *Augustine*, and gaue it *Ad Catechumenos*, to those that were turned to Christianity. *Relata extra usum, non sunt relata*, Relations out of use, are not relations.

* *Mēsa προσ-ευχης.* *Chrysost.*

August. de civitate Dei.

R

There

There are foure sorts of bread, three for this life, and one for the life to come: the first, is *Corporalis ad sustentationem*, corporall for sustentation: the second, *Spiritualis ad informationem*, Spirituall for information: for we eate Christ as well in the preached word, as in the Sacrament, *Iohn 6*. The third is, *Sacramentalis ad confirmationem*, Sacramentall for confirmation: the fourth is, in the life to come, *Eternalis ad fruitionem*, Eternall for inioying.

Basilus.

3.

Thirdly, he blessed the first Cup of wine, and saide: *Blessed art thou, O Lord God, King of the world, who hast made the fruite of the vines.*

1. Cup.

From this blessing and breaking, our Lord may seeme to haue borrowed the blessing and breaking of the bread. When the Pasca was conioyned with this Supper, there were many moe things done (as may bee seene in the next *Distributio*) with which the Cuppe of thanks giuing was ioyned: but with the common supper, the dimissory supper concurred, as may bee seene hereafter.

Translation
of a custome

Luk. 22.

PARAGR. IIII. *Distributio 4.**Of the third Supper.*

Ioh. 13. 4. 5

BEfore they sit downe to this *Secunda mensa*, or dimissory supper, they wash their feete: our Lord in this second supper, washes the feete of his Disciples for humilitie; whereas the seruants should haue done it: and these who would seeme more deuoute, would wash their whole body twise, and *Peter* meant of this, when he desired his whole body to be washed, which Christ denied to him, as sauouring of superstition, and washed onely his feete. The washing of the whole body, Ana-

Sealiger de
euerd. temp.

Ioh. 13. 8. 9

Tradition
of a cu-
stome.

Doctrine

gogically

gogically, signifieth our baptisme: the washing the feet, the purging of our affections.

Ioh. 13. 26.
27. 30. 31.

In this dimissory supper, the bitter hearbs are brought in; then the master of the family dips the hearbs in the bitter sawce, and giues to those who sit about him.

The children this night, beganne to aske their parents, why is it called the Passeouer? they answer, because the Angell passed ouer and destroyed vs not. Secondly, why do we eate vnleavened bread? the Parents answer, because we were forced to make hast out of Egypt, we had no leasure to sowre our dough. Thirdly, why eate we sowre hearbes? the Parents answer, to put vs in remembrance of the affliction which we suffered in Egypt: this night by them was called *Agadi*, The night of Annunciation, and our Sauieur Christ from thence, vles that speech, 1. Cor. 11. *ἡμεῖς ἠνέμνηται, Annunciate donec venero, Doe this in remembrance of me.* The night when we eate the Lords supper, our meditation and conference should be vpon the Lords death, children to aske Parents, and Parents to teach the children of it, what meanes this bread? what meanes this breaking? &c.

Translation
of a cu-
stome.

Doct.

Quest.

Wherein was it that Christ dipped the Sope which he gaue to Iudas? Iohn 13. 2.

Ans.

Some answer, that it was into a *Charoseth*, or sawce, thicke like Mustard, hauing the colour of Clay, which they vled in their Sacrament, to put them in remembrance, how they wrought in Clay in Egypt.

* Scaliger de
emend. temp.
Drus. in
praser.

Quest.

But how would Christ iustifie such a Ceremonie, added to the very Sacrament it selfe? whereas hee would not allow *Peters* superstitious washing?

Ans.

It hath beene some common sawce: for they ioyned many moe superstitions and traditions, to the cheete points of the Law; as they vled at the first superstitiously, to let a malefactor goe at the Passeouer, and t

ty the Minch and Annyle, so they added significantie ceremonies of their owne, as this *Charafeth*.

If men to raise deuotion in the peoples hearts, adde any thing to the Sacraments, either Baptisme or the Lords Supper; there shall neuer be an end of adding one thing to another. I will set downe but one example or two: when the Gothes that had subdued Spaine, were celebrating the Sacrament, they caused to breake the bread in nine parts, by which they might paint out to the people, the whole Historic of Christs life; comprehended vnder these words, *Corporatio, Natiuitas, Circumcisio, Apparitio, Passio, Mors, Resurrectio, Gloria, regnum*: By the first peece, they signified his Conception; by the second, his Natiuity, and so forth. So these who mixed water & wine into the Sacrament, did it of good intention, to put the people in mind of the water and bloud which came out of the side of Christ, but the Lord likes not such will-worship. Some afterward degenerate so farre, called *Hydroparastate*, that they chuse onely water in the Sacrament.

This *τροχίλιον, ποτόφις*, or platter, wherein Christ dipped, was *Scutella magna*, a big platter; or *Receptaculum liquidorum*, A vessell for humid things, with a sawce to the meate in which they dipped their top, and then did eate of the sowre hearbs with it.

Then he blesses for the second Cup, and they all began to sing *Haliluiab*, which is called *Haliluiab magnum*, it begins at the 113. *Psalme*, and ends at the 119. one repeates the *Psalme*, the rest cries; *Blessed art thou, O Lord our God, the King euerlasting, who hast sanctified vs, and commanded vs to sing Haliluiab*.

The last Cup, was called *Cos hillel, poculum laudis*, for after this Cup, they sang a *Psalme*. Of this Cup, *Danid* speakes, *Psalme* 116. and so *Lnke* in his 22. Chap. v. 17.

After the drinking of this Cup, and before the *Psalme* was

*Conf. b. ex
Mofarabica.*

*Talm. lib.
baabana.
2. Cup.*

3. Cup.

Mat. 26. 30.

was sung, Christ instituted his owne Euangelicall supper; At this time he had not the cōmon supper: for *Matth* sayes; *They went to an upper Chamber to prepare the Passeeouer*; so that this was an extraordinary time, when for many suppers concurred.

PARAGR. IIII. Diatriba 5.

Of the changing of the Passeeouer into the Lords Supper.

Canon.

IN the meane time that this Dimissorie Supper, or *Secundemense* was eating, our Lord instituted the Euangelicall Supper; for probation of this, confer *Matth* 26. with *Iohn* 13.

Confir.

Ma. 26. 26.
Iohn 13.

And as they did eat, Iesus tooke bread.

This eating hath properly relation to the sop, that *Iohn* speaks of, and that *Iudas* receiued, after which he immediatly went out.

Canon.
Illust.

After that the master of the family had drunke the last Cup, he sayes; *This night I will drinke no more*. There was a Paschall Canon, that they might drinke no more that night, after they had drunke the last Cuppe: and our Lord alludes to this when he sayes: *Hence-forth I will drinke no more of the fruit of the Vine, untill I drinke it in the kingdome of my father.*

Allusions
to customs.

Math. 26.

Quest.

What are we to think of this Paschall Cup? whether was it Sacramentall, or not?

Ansiv.

It was not Sacramentall. The first Reason: because there is no word of it in the institution of the Passeeouer, as there is of the vneleuened bread, and of the Lambe, and the sprinkling of the blood: for these are all commanded, but neuer a word of the Cuppe. The second reason: in no Sacrament there are two Sacramentall signes signifying one thing; but the blood

signifieth the blood of Christ in the Paschall Lambe: therefore the Wine in the cup, cannot signifie the same here.

Obiect.

But how could the Cup be vsed in the Sacrament, being onely a common Cup, and not Sacramentall?

Answ.

There were three suppers which concurred heere together: Their common supper, their Paschall supper, and their Dimissorie supper: and there was something occasionall in euery one of these suppers. First, in the Common supper, the vnleauened bread was occasionall onely, becaule they might haue no other bread at the Passeouer: but in their other Common suppers, they had leauened bread. Secondly, in their Paschall supper, their Cup was occasionall, and not essentiall to the Pasca, for they vsed it as common drinke with their meate. Thirdly, the vnleauened bread was occasionall in the Dimissorie supper also: becaule they had no other bread in the Paschall supper. And it is to be marked further; that many things concurred in this Pascha, which were not Sacramentall, and pledges of the blood of Christ; but were onely signes to them of their deliuerance out of Egypt. Secondly, the great feast was ioyned with the Pascha, 2. *Chron.* 35. Called by the Jewes *Hagiga*, and in Scripture called the Pascha; this was not Sacramentall, neither was it eaten the foureteenth day when the Sacrament was eaten, but the fifteenth day. Thirdly, their Sacraments were to them, both temporall refreshments, and Spirituall. For if the water which came out of the Rocke, 1. *Cor.* 10. they with their beasts dranke both of it, yet it was Sacramentall to them. Why might there not bee in this supper, both that which was Sacramentall, and that which was for their naturall refreshment also? Wherefore our Sauour Christ, when he saith; *Henceforth I will drinke no more of the fruite of the vine.* He alludes heere onely, to the Canon

Canon of the Jewes ; wherein it was forbidden them that night, after they had drunk in the last Cup. Therefore Christ transfers not the Cup of the old Testament, to the Cuppe Sacramentall in the New Testament, as some hold.

Obiect.

One of the Euangelists, sayes ; *While Christ was supping, he tooke bread* ; the other of the Euangelists say, *After supper he tooke bread* ?

Answ.

Mat. 26. 26.
Luk. 22. 20.

Εσθίουσαν, dum comedebant, aut post comessionem, in aoristo secundo, After the eating in the indefinite time ; that is, after he had ended the Dimissorie supper, hee instituted this Euangelicall supper.

Quest.

What sort of change was this, when Christ changed the Paschall Lambe into the supper of the Lord ?

Answ.

In Religion, there are foure sorts of changes ; first, when the Essence of Religion is changed ; secondly, when the state of Religion is changed ; thirdly, when the Essence is changed in part ; fourthly, when the rites of Religion are changed. When the Essence of Religion is changed, (this is, as when a man is raised from death to life ;) as when a Turke becomes a Christian. The second change in Religion, is, when the state is changed (this is, as when a Boy becomes a Man.) When Christ changed the Paschall Lambe into the Lords supper, and the Disciples, the Jewish Sabboth into the Lords day : heere the Essence is not changed, but the state. The third change is, when the Essence is changed in part ; (as when a man who is sicke, becomes whole :) and one is Orthodoxe in all points of religion, except one, he is converted also in that point ; heere the Essence is in part changed. The fourth change of Religion, is, when the rites are changed : this is like the change of a mans cloathes. Here in this change of the Paschall Lambe into the supper of the Lord, the state and rites were changed, but not the Essence, neither in whole, nor in part.

In

Canon.

In the obseruation of the Pascha, there was great contention betwixt the Easterne and the Westerne Church.

Illust.

The Easterne Church obserued the yeare of the Iewes, and the day vpon which Christ was crucified: but the Westerne Church kept the day of the Resurrection, and the day after the Equinoxe, and the foureteenth day of the moneth: Therefore the Westerne Church called them *Quarto-decimani*. But Victor Bishop of Rome, condemned them of heresie in this: for they differed both in the moneth, and the day. The Councell of Neece setled this controuersie, by appointing; first, for the difference of the moneth, that it should be celebrated the foureteenth day after the Equinox, which then was the one and twentieth day of March: Secondly, for the difference of the day; they appointed the Sabbath after the foureteenth day for them both: and so the controuersie ceased.

Scaliger de
emend. temp.

PARAGR. V.

Of their gestures in Prayer.

Canon.

Confir.

Gen. 18. 22

Luk. 18. 13

Illust.

When they prayed, they usually stood. *Abraham stood before the Lord: that is, Abraham prayed. So, The Publican stood a farre off and prayed.* The Iewes say, *Sine stationibus non subsisteret n. undus: The world could not endure without standing: And Gnammuda, standing,* is one of the seauen names which they giue to Prayer.

The AEthiopian Christians at this day, haue pillars of wood made to rest them vpon, when they stand at their prayers, because their Liturgie is long.

Canon.

When they prayed, they looked with their faces towards

See before
in Section
2. Paragr. 3.

Drauf. in gen.

Scaliger lib.
7. de emend.

1. King. 8.
48.

Illust.

wards the Sanctuarie. If they pray toward the Citie which thou hast chosen.

The Arke was set vp in the West end of the Temple, that it might be opposite to the Heathen worship: For they committed abomination, Ezech. 8. when they prayed with their faces towards the East; these were called *Samsaici*, *Sunne-worshippers*, because they looked towards *Shemesb*, the *Sunne*. But the Christians, that they might not seeme to Iudaize, set their faces towards the East when they prayed; or rather, because Christ, *Lu. c. 1. 78.* is called *ἀνατολή*, *The Sunne rising from the East.*

* Scaliger in
Elen. cho.

Canon.

Illust.

When they prayed their heads were couered. They say, that a man ought to couer his head when he commeth before the Lord as ashamed, and the woman alwaies to haue her head couered, because she was first in the transgression, although it bee otherwise in the Christian Church, *1. Cor. 11. 4. 5.* Where man is commanded to *uncouer his head*, and the woman to *couer her head.*

* Drus. in
prat. 1. Cor.

PARAG. V. Diatriba I.

Of their manner of Prayer.

Canon.

Illust.

They prayed with a low voyce.

They say, that they should pray as *Anna* did, and he who makes his prayers to be heard, is of little faith.

* Talm. lib.
baabaua.

They prayed in a knowne tongue.

Canon.

Illust.

When *R. Leui* came to *Cæsaria*, hearing some repeating this Prayer (*Audi Israel*) heare *Israel*, into Greeke: he would haue forbidden him: but *R. Ioseph* said vnto him; If they know not the Syriacke tongue, let them pray in the tongue which they vnderstand.

* Angelus
Caminus ex
Talmud in
traces novi
Test.

S

The

Canon. The chiefe fault that is forbidden in prayer, is *Battologia*, to much speaking of one thing.

Confir. *Math. 6. 7. When ye pray, vse not much (Battologia) babling.*

Illust. In Battologie, there is two faults: First, an idle and vaine repetition of the selfe-same words. In the Syriack, Christ vses a word *Mephakkek*, which signifies to *Bokkout*, as water doth out of a narrow mouthed vessell; which the Latines call *Bulbire*, fained from the Hebrew word *Bukhtuk*. This the Greeks call *βομβύλιον*: words fained, *per onomatopoiān*. So *Iob 39*. And her young ones, *Iegnalgnu, glut glut* in the blood.

Secondly, *Multiloquium*, when they vsed too much speech, as the Pagans vsed, they wist not what God to pray to; therefore they oftentimes repeated ouer the selfe-same words.

PARAGR. V. *Distribua 2.*

Of the many helps they had in Prayer.

Canon. They had Phylacteries and Fringes, as helps for them to pray, and for keeping of the commands.

Confir. *And ye shall haue Fringes, that when ye looke vpon them,*

Numb. 15.

38, 39.

Illust.

Therefore they were called *Chalcoth Tephilim*, Garments with wings: and for this, *Elisba* was called, *Elisba cum alis*, *Elisba with wings*: because he wore the coate of remembrance, which had foure fringes hanging downe at the foure wings of it. *"Arbhā camphsh, Foure wings*: This garment was called *Talith*, *A winged coate*.

Because he vsed still these wings, to put him in mind of Prayer,* these are the golden wings of the Dove (say they) which carrie vs to heauen.

* *Elias in radi. Talith.*

תליט

* *Talmud in gemara.*

They

They had three sorts of Phylacteries : first, the precept of the foot: secondly, the precept of the head: thirdly, the precept of the hand.

I. The precept of the foot, they called *Chalcoth Mezuzah*, *cheda que postibus inscribitur* : The Phylacteries that were written on the postes. *Dent. 6. 6.* This was written vpon it: *Heere O Israel, Iehova our God is one* : and, *Thou shalt loue the Lord with all thy heart and might. Dent. 6. 4.* Our Saniour Christ calls this, *The great command* : so the Iewes call it, *Calal gadol, vniuersale magnum, Vniuersall great.*

II. Secondly, they had Frontlets of Parchment, reaching from the one eare to the other, with these words written vpon them : *Sanctifica mihi omne primogenitum* : Sanctifie to me all the first begotten : This was called the precept of the head.

III. They had vpon their left arme, beneath their shoulder a little; the third Phylacterie, which had these words written vpon it, *When hee shall bring you into the land, &c. Salomon* alludes to this when he saies; *Bind me my precepts to thy fingers.*

Exod. 13. 5. They had them betwixt their eyes, and vpon their left arme, next their heart; because the eyes and the heart, are *Proxime peccati*, *Brokers*, to bring sinne to the body, *1. Iohn 2. 16.*

Math. 23. 5. In the corrupt times they enlarged these Phylacteries; then they were called *πλατυσήματα*, large Phylacteries. Christ findes no fault with their Phylacteries, but for their enlarging of them.

These Phylacteries, *Exod. 13. 9.* are called *Schede memoriales*, *Sheets of remembrance* : and in the New Testament *φυλακτήρια ἀπο τοῦ φυλάττειν*, *From keeping*. For as we bind a thrid about our forgetfull seruants finger, so the Lord dealt with them; and they applied that saying of *Ecclesiastes* to these three Phylacteries: *A three-*

Doctrine sold cord cannot easily be broken. The Physitians haue their *Prophylactica*, *præcauentis*, to prevent diseases.

Most of finnes come of forgetfulnesse, therefore let vs fence our hearts with the Phylacteries of Gods Law, and so we shall not be ouertaken with sinne.

Canon. God would haue his people opposit to the heathen in all things, especially to Egypt, which was the matrix of Idolatry.

Illust. The Egyptians wore *Amuleta*, or ἀμυλητά, *Safeguards* about their heads, to defend them from euill; therefore God would haue his people contrary to them, and would haue his Law written about their heads.

* These Phylacteries, *Varro* called *Præbia*, which afterward was called *Brevia*, from thence comes the word *Breefe*, which the confederates of Sathan vse to weare, to guard themselves from the harme of their enemies In the Councell of Laodicea, enchantments are called *Excantatricum Phylacteria*, The Charms of Witches: so *Phylacteria facere*, to cast Cantrops.

* Scaliger in Elencho: & cornelian, in Varro.

Doctrine Thus we see, the Deuill is Gods Ape, and hath his *Amuletis*, or counterfeit Phylacteries, to deceiue these who trust in him by them.

Canon. At the ending of their prayers they said, *Amen*.

Illust. * They make sundry sorts of *Amen*; the first, *Iethims*, *Pupillum*, when one vnderstands not the thing which he answeres; the second, is *Catupha*, *surreptum*, when hee sayes *Amen* before the prayer bee ended; the third is, *Ketugna otiosum*, when a man saies *Amen* idly, thinking vpon some other thing: the fourth is, *Tzaddick iustorum*, of the iust; when the mind is set vpon the Prayer, thinking vpon no other thing.

* Caninius in Voces hebr. Test.

PARAGR. VI.

Of their Musicke.

Carm.

Illust.

Psal 6. 1.

Psal 46. 1.

THEIR Musicke, was either Instrumentall, or Vocall.

Their Vocall Musicke had foure parts (answering to our foure parts of Musicke) *Scheminith*, or *Tava*: which was the lowest part (answering to our Base :) secondly, *Galmoth*, *Virginalis vox*, (answering to our Triplex :) thirdly, *Labben*, *Psal. 9. 1. Inter utrumque*, (answering to our Tenor, and Counter-tenor.)

Rabb. Salomon in Psal.

Their Instrumentall Musicke, was : first, *Shalishim*, 1. *Sam. 18. 6.* An Instrument of Musicke with three strings : secondly, *Shusan*, *Psal. 61. 1. Hexachordon* : An Instrument with sixe strings : thirdly, *Sheminith*, *Psalm 4* An Instrument of eight strings : fourthly, *Gnashur*, *Psalm 92. Decachordon*, An Instrument of ten strings.

Carm.

Confr.

Illust.

I

The Lord blames much their prophane Musicke.

Amos 6. Qui diminuitis vel particularizatis, Who quinner and cut your Musicke.

² *Vitruvius* markes out of *Aristoxenus* the Musician, that there were three sorts of Musicke; first, that which the Greekes call *ἀκουστικὴ*, which was the gravest and the saddest, and settled the affections; such was the Musicke of the Lydians, drawing the Notes long, consisting of *Spondeus*, or two long : that Musicke which *Elisba* called for, *2. King. 3. 15.* was this sort of Musick; and *Augustine* commends it most; This was used in the daies of *Athanasius*, in the Church of Alexandria, and in this sort, they seeme rather to reade then sing.

² *Vitruv. de Architect. lib. 5. cap. 4.*

II

The second, they called *ὑψικώμος*, which served to raise up the affections when they were sadde; as the first

Aug. lib. conf. 10. c. 33

serued to presse downe the affections ; and it consisted of Dactylus, *one long*, and *two short* : this sort of Musick the Dorians vsed ; Of this sort *Salomon* speakes, *Ecclesiastes* 2. 8. *Schidda, fractio, A breaking* ; because with the temperature of the voyces, one of them brake another as it were : this sort of Musicke is not to be seclued out of the Church neither : of which *Iames* 4. saith ; *If a ny man be merry, let him sing Psalmes* : This sort of Musicke raises the affections.

III

Amos 4.

The third sort, they called it *χρῆμα*, coloured Musicke, with a subtile kind of breaking and quiuering of the Notes, which is a light sort of Musicke, tending to stirre vp the affections to lasciuiousnesse, consisting of Tribachys, or *three short*, which was vsed amongst the Phrygians, wherefore they were infamous, as *Boetius* testifies. This the Prophet *Amos* blames, and it is not to be admitted in the Church. ^c *Cicero* saith, *Mutat à Musicâ, mutantur mores, itaque curandum ut Musica quam gravissima & sedatissima retineatur* : Musicke being changed, manners are changed ; therefore we must take heed, that the most settled and grave Musick be kept. If there be such need of settled Musicke in the Common-weale, much more in the Church.

^c De re pub.
libro 5.

^d They sang the 22. Psalmc every morning, when the morning sacrifice was offered : therefore in the inscription of the Psalmc, it is called *Psalmus matutinus* : it beganne with the words which Christ vitered vpon the Crosse ; *My God, my God, why hast thou forsaken me.*

^d *Ierimus* in
Exod.

When they carried their first fruits to Ierusalem, they sang by the way the 122. Psalmc. When they came to the Sanctuary, with every man his basket on his shoulder, they sang the 150. Psalmc. When they were in the Court-yard, they sang the 30. Psalmc. Vpon the Sabbath, they sang the 92. Psalmc. This is intituled a Psalmc for the Sabbath.

At

At the Pascha, they sang from the 113. to the 119. in token of thanksgiving.

PARAG. VII.

Of their Excommunication.

Canon.

GOD would haue his people a holy people; therefore he would suffer no vncleane person to dwell amongst them.

Illustr.

For to vnderstand there excommunication the better, we must mark that the Campe in the Wildernesse was diuided in three parts: first, the Campe of Israel: secondly, the Campe of the Priests and Leuits: thirdly, the Campe of the diuine Maiestie.

1

The Campe of Israel was from the gates of Ierusalem inward, to the Campe of the Leuits; comprehending the Womens Court and the Mens: and these were called *Maiores castra*, *The greater Tent*: the great porch made the distinction betwixt them and the Priests: Of this porch Christ speakes, *Math. 23. Zacharias was killed betwixt the porch and the altar.*

2

The lesser Campes, were either the Priests, or Gods. The Campe of the Priests, was from the porch inward, to y^e holy place, distinguished by the first veile called *Gebhuc cohanim*, *terminus sacerdotum*, *The limits of the Priests*; nor, but that it was lawfull for the Priests to goe into the holy place also, when they offered Incense, or dressed the Lampes: but their speciall abode was in the Court of the Priests; so the people might come sometimes into the Court of the Priests, but their vsuall abode was in their owne Court.

3

The Campe of the Diuine Maiestie was from the first veile inward, containing *Sanctum*, and *Sanctum*

Sancto-

Sanctorum: The holy, and holiest of all.

1 He who was defiled of Leprosie, was secluded out of all the three Camps: *Num. 12.* *Miriam* was put without all the Camps. When they were purged and brought in, *Tunc colligebantur*, they were gathered to the people of God againe.

2 He who was defiled of an issue, was remoued out of the Camp of God, and out of the Camp of the Priests; but not out of the Camp of Israel: to a woman in child-birth.

Numb. 19.

13.

3

He who was defiled by the touch of the dead, was remoued out of the Campe of God; the Priest who had touched the dead, might not enter into the holy place, vntill he was purged; but he was not separate out of the Court of the Priests, nor out of the Court of the people; thus God would be sanctified in those who drew neere to him.

The degrees of Excommunication, were borrowed from these three sorts of vncleanness.

¶ They had three sorts of Excommunication; first, the lesser; then the middle sort; then the greatest.

*¶ Drus. in
prat.*

Iohn 16.2.

The lesser, was called *Niddui exclusi*, put out: and in the New Testament they were called ἀποσυνᾱγογοί, put out of the Synagogue: and they hold, that *Cain* was excommunicated this way.

The second, was called *Herem*, or *Anathema*: with this sort of excommunication, was the incestuous person censured in the 2. *Cor.*

The third, *Samatha*, *κατατιζεν*, they hold that *Enoch* instituted it, *Iude vers. 14.* It was called *Samatha*, from *Sem-atha*, God comes: *Sem*, nomen, *A* name, they put for *Iehova*; *Atha venit*, He comes. The Syrians call it *Ma-ran-atha*, *Dominus venit*, The Lord comes. This sort of excommunication, the people of God vsed against the Amalekites. *Targum, Cant. 2.* *Cantriverunt Amalek per diram*

diram imprecationem Domini. They bruised Amaleck by the fearefull cursing of the Lord.

PARAG. VII. *Distrib. I.*

Of the manner how they excommunicated the Samaritanes.

THE manner how they excommunicated the Samaritanes, was thus.

They brought 300. Priests, and 300. Trumpets, and 300. bookes of the Law, and 300. boyes; and they blew with Trumpets; and the Levites singing, accursed the Cutthæans in the Name of *Tetragrammaton*, or *Iehova*; and with the curses, both of the Superior and inferior house of Iudgement: and they said, *Cursed is he who eates the bread of the Cutthean: (Hence is that saying of theirs; He that eateth the bread of the Cutthean or Samaritane, is, as hee who eates swines flesh.) And let no Cutthean be a Proselyte in Israel, neither haue any part in the Resurrection of the iust: These curses they wrote vpon Tables, and sealed them, and sent them through all Israel, who multiplied also this great Anathemas, or curse vpon them.*

*Diram ex
Septuaginta
huma qui
Tilmedum
tiam dicitur.*

Doct:ine

Iohn. 4. 9.

Iohn 8. 48.

Heere wee may marke; first, why the Samaritanes were so hated of the Iewes: because they were Apostates from the truth, therefore they accursed them with this fearefull curse: they would haue nothing to doe with them, nor to eate with them, nor to bee appalled as they were, nor to write the same Character or Letter, which they write; and they obiected to Christ as an opprobry, that he was a Samaritane, and had a Deuill.

T

Second-

Mat. 16. 18.

Secondly, into this terrible excommunication, it was given both by the curses of the Superior, and inferior house: Christ seemes to allude to this; *That which is bound in earth, shall be bound in heauen*; Gods superior and inferior houses.

- 1 These who were αποσυνηγοι, put out of the Synagogue, were not simply seclused from the Temple, but suffered to stand in the gate.

They write that Salomon made two doores in the Temple; one for mourners and excommunicated; the other for the new married: at this doore, if any entred, the Israelites which came vpon the Sabbath, and sat betwixt these doores, said; *(He whose Name dwelleth in this house, glad thee with children.)* If any entred at the other doore with his lip couered, they knew that he was a mourner, and they said; *He which dwelleth in this house, reioyce and comfort thee.* If his lip was not couered, they knew that he was Menudde, excommunicated; and they said, *(He which dwelleth in this house, put into thine heart to heare the words of thy fellowes.)*

Talm. l. Min.
far. 95. 1.

- 2 These who were excommunicated by the second sort of excommunication, were not permitted to come nere the Temple.
- 3 These who were excommunicated after the third sort, were seclused out of the society of the people of God altogether.

§ The Greeke Church afterward had her degrees of excommunication also; first, some were συνιδάμενοι, *Who stood and beheld the Supper of the Lord*, but were not partakers of it; the second αποκρίνοντες, *Who were further remoued, falling downe vpon their knees*; the third, ἀπορώμενοι, *Who were permitted onely to come to the gates of the Church*; fourthly, προκείμενοι, *Standing without the doores of the Temple, weeping in the porch.*

§ Basil. Epist.

When they excommunicated them, they razed their
names

names out of the booke, *Luke 6. 22.* ἀπορίζω, *abstemi-
estis*, signifying to them, that their names were *raxed* out
of the Booke of life.

A Table of the Censures of the He-
brew, Greeke, and Latine Churches.

Legall Pollutions by the		The Censures Morall, sig- nified by these in the Sy- nagogue, were.		Censures, in the Greeke church, were	Censures, in the Latine church, were	
Dead.	Had their ceremoniall pur- gations out of the Campe of.	God.	Nidui. ἀποσυα- γῶγοι.	Υποπίπ- τοντες.	Abstemi.	Minor.
Issue.		Priests.	Herem. ἀναθημα- τίσειν.	Ἀκροώμε- νοι.	Excommu- nicati.	Major.
Leprosie.		Israel.	Μαρασθη- σάματίσειν	προκληί- οντες.	Anathema	Maxima.

SECTION IIII.

Of their Ecclesiasticall Politickes.

THEIR Politickes, were either mixtly politicke, or
meerely politick: Mixtly politicke, were either their
Ecclesiasticall politicks, or Scholasticall politickes.

PRAGRAPH I.

Of their Profelytes.

Canon.

GOD instituted the Common-weale of the Iewes,
having alwaies a speciall relation to Religion: for
this

this respect God had a regard vnto particular persons of the heathen, who were strangers to his Couenant, that he might make them true Profelytes; as is seene in *Iob, Rahab, Naaman, &c.*

Canon.

There were three sorts of strangers amongst the Iewes.

Illust.

1

The stranger, who was a stranger by birth, religion, and affection; he was called *Nochri, alienigena, Altogether a stranger.*

2

The stranger, who was a stranger by birth and religion, but not affection, he was called *Teshub, inquilinus, home-bred*: and *Profelytus Portæ, The Profelyte of the gate: Deut. 14. 20.* Of him it is meant in the fourth command, (*The stranger that is within the gates*;) he dwelt peaceably amongst them; he was to abstaine from outward offence, not to labour vpon the Sabbath; although he was not conuerted, yet they suffered him to dwell amongst them: they were to take no vsury of him, that so they might draw him to the truth.

3

These who were strangers by birth, but neither in affection nor religion, were cald *Ger, or Gere tzedek, advene insittie, Strangers of Iustice*: and in the New Testament Profelytes, from the Greeke word *προσκληθην*. as ye would say, *Adscititie, numbred in*; and *Levīm cohesores, adherers, Esay 65. 3.* from *Lava adherere*: for as the Levites cleaved to the Priests to helpe them, so the Gentiles did cleave to the Iewes to make one body with them. *Psal. 115. O Israel trust in Iehova, O house of Aaron trust in Iehova, ye that feare the Lord, trust in Iehova.* The church is distinguished heere in three parts; *Israel* for the body of the Common-wealth: *The house of Aaron*, for the Priests and Levites: *Thesewho feare the Lord*, for the strangers and Profelytes: so *Iethro* a Madianite by nature, is called an Israelite.

2. Chiron. 7.
17.

A stranger, is first, he, who is not an Israelite: 2. A stran-

ger

ger is he, who is not a Priest or a Levite. 3. A stranger, who is not a Priest in the strictest signification, *Numb. 1. 51.* The stranger who comes neere it: (that is) he who is not a Priest. *Leuit. 3.* 4. He is a stranger, who is neither a Priest nor a Levite; but heere stranger is taken for him who is not borne an Israelite.

Doctrine
I

As the Jewes dealt with the Gentiles, when they were out of the covenant; so should we deale with them now, when they are out of the covenant: when we were out of the Covenant, they said, *Cant. 8. 8. I have a little sister, what shall we doe for her:* so when they are out of the Covenant we should say: *We have an elder brother, what shall we doe for him, Luke 15. 52.*

Doctrine
II.

These Jewes who are strangers by birth, religion, and affection, who raile against Christ, and hate Christians, are not to be suffered to dwell amongst the Christians: These Jewes who are strangers by birth and religion, but not in affection, (that is) who would bee content to live amongst the Christians; not giuing any offence, although they bee not converted, yet we should suffer them for a time, peaceably to dwell amongst vs, and lay no hard taxations vpon them, that they may be drawne to the Christian faith. But these who are Jewes by birth onely, but neither in affection, nor religion; they should haue all the priuiledges that any Christian hath, neither should they be counted strangers.

III

Three things made a Profelyte; first, they were washed; secondly, circumcised; thirdly, they offered their sacrifice. The women were made Profelytes onely by washing and sacrificing of two Pigeons: and they say, the Jew is knowne by three things; by Circumcision, the Sabbath, and his Phylacterie.

1. Kings.
Act. 2. 5.

Men Profelytes, were *Nathan* the Syrian, *Amnah* the Iebusite, *Cornelius* the Eunuch, & such who were called religious, and many of the Gentiles, who sent gifts to Ierusalem.

^b *Talm. lib. Musar.*

T 3

Women

Gen. 43.
Exod. 4.
Exod. 3.
Heb. 11. 31
Indg. 3. 21.

Women Profelytes; were *Iosephs* wife, *Zippora*, *Moses* his wife, the two Mid-wiues of Egypt, *Rahab*, *Ruth*, *Isael*.

* There were some, whose father was a stranger, and their mother a Iew, or *contra*. *Leuit. 24*. If any of the parents were conuerted, and themselves not conuerted, he was called *Gnæker*, *radicatus*, taken roote amongst the people of God, but not in Religion; such was that blasphemous Egyptian, who was not of the Iewish religion.

Paul saies of himselfe, that he was *Hebraeus ex Hebraeis*, that is, *Both of father and mother Hebrewes*.

Whether were the children of the Profelytes, Profelytes or not?

No, but Free-men: Amongst the Romanes, these who were *Libertini* Free-men, their children were not *Libertini*, but *Ingenui*, in-bred: so these who were Profelytes amongst the Iewes, their children were not Profelytes, but Iewes; *ὁμόρολοι*, but not *ἀλλόφυλοι*, as their Parents.

These who were of the posteritie of *Dauid*, by their father, were called *Echmalotaiche*, the cheefe of the captiuitie: and these who were of the house of *Dauid* by their mothers side, were called *Principes*, cheefe. They were distinguished in *Babylon*: the first was called *Rab-bana*, cheefe on the mothers side: the second, *Rabban*, cheefe on the fathers side.

* The children of the Profelytes by abbrevi-ation, were called *Bag-bag*, *id est*, *Ben ger*, *Bou gera*, *filii extranei* & *filii extra-nei* the sonne of he or she that is a stranger

Scalig. Enf.

Leu. 25. 47.

Leuit. 24.

Phil. 3. 5.

Quest.

Ans.

PARAGRAPH II.

Of their first fruits.

Canon.

IN homage, that they held Canaan of the Lord, (therefore *Esa. 1.* it is called *Emmanuel's Land*) they payed their first fruits, and their tythes.

They

Illustr.

They payed two sorts of first fruits to the Lord: The first sort, were called *Resheth*, *principium*, or *first*; Numb. 18. 2. They payed but a little quantitie of this at home. Their second sort of first fruits, were called *Bikkurim*, *first fruits*: Deut. 18. 4. These they were to offer at Ierusalem; and therefore were called *Tereuma Gedola*, *their great Tythe*. The first fruite which sanctified the whole, was but a handfull of the eares of the Corne, which was first ripe; these they carried not.

It was not determined by the Law, how much they should pay, but by the tradition of the Doctors, Ecclius. 37. 7. *Giue the Lord his honour with a good eye, and diminish his not first fruits.*^a Here he alludes to their custome, that he who was of a good eye, payed one of forty: he who was of a middle sort of eye, payed one of fiftie: but he who was of an euill or couctous eye, payed one of sixtie. In this Opticke, ye may behold the seuerall degrees.

Oculus	{	Tobh, Bonus, Good:	{	payed	{	40.	}
		Benonjon, medius,					
		Meane:					
		Rangh, malus, Euill.					
				one of		50	
						60.	

^a Hieron. epist. 126. nunquam 60. aliquando 40.

¹ Shindl. Pentagl.

These, Deut. 15. 17. are called, *Manus aperta & clausa*; *An open and closed hand*.

The ground out of which they determined, that they should giue no lesse then one of sixty, was Ezech. 45. 13. *Sextabitis Epham ex Hhomer*, *Thou shalt take the sixt part of an Ephah out of the Hhomer*. The seauenty translates it *Corrus*: the seuerall degrees of their measures, are set downe in this view.

Hhomer sive Corrus continet: a Homer containes:	{	Epha.	{	10.	{
		Sata.		30.	
		Cabus.		180.	
		Logg.		760.	
		Oua.		5260.	

Sextare

Canon.

Confir.

Illust.

Sextare Epham ex Homer, To take the sixt part of an *Epha* out of an *Homer*, is to take the sixt part of an *Epha*: for an *Epha* contains three *Sata*. The good eye payed three Cabs, or halfe a *Satum* out of an *Epha*: the middle eye payed two Cabs, and an euill eye payed one Cab: according to our measures, an euill eye would haue paid out of a Chaulder, foure pecks almost: a middle eye, siue pecks almost: a good eye, almost siue pecks.

They vsed great solemnitie, when they carried vp their first fruits to the Lord.

Esay 30. 29. Ye shall haue a song in the night, when an holy Assembly is kept, and gladnesse of heart, as when one commeth vp with a pype into the Mountaine of the Lord.

When they carried vp their first fruits to Ierusalem, they had a Bull going before them, whose hornes were gilded, and an Oliue Garland vpon his head, and a pipe playing before them, vntill they come to Ierusalem; *Psal. 122.* I reioiced when they said, we will goe vp to the Mountaine of the Lord.

Maymon. in bucharim.

PARAGR. III.

Of their Tythes.

Canon.

Illust.

1.

They payed sundry sorts of Tythes to the Lord.

The first Tythe, they paid it at home to the Levits in kind; and this was called *Magnasbar risbon*, *decima prima*, The first Tythe.

Scaliger in opuscul.

The Levites payed out to the Priests a Tythe, and this was called *Magnasbar min hāmagnasbar*, *decima ex decima*, The Tythe of a Tythe.

2.

Then they payed a second Tythe, which they were not bound to pay in kind, but to carry Money with thē to Ierusalem, and there to buy more againe: which they

they offered to the Levites there: this was called *Magnasbar hasbeni*, the second Tythe; and *χαριστιον*, A thanksgiving.

Then the thing which was left the Husband-man, might use as his owne; this the Heathen called *Pollucta*, *de siero eximere*, & *populo exponere*, To exeme from holy things, and give it to the people.

Then they paid the Tythe of the third yeare, called *Magnasbar hasbelisba*, *decima tertia*, The third Tythe: or *Magnasbar Gnam*, *αγοραξια*, The poore folkes Tythe. This yeare was called, *Annis decima*, The yeare of the Tythes, *Deut. 26. 12. Deut. 14. 28. Amos 4. 4.* After three daies bring your sacrifices, (thariss) after three yeares, as *Leuit. 25. 29.* These were called, *Decima triennales*, The third yeares Tythe: *Tobia. 1. 8.* But the third yeares Tythe I gave it to whom it was due.

When they paid this third yeares Tythe, they paid not the second Tythe: this Tythe they paid at home to the poore; but the second Tythe, they paid it at Ierusalem to the Levites.

The first and second yeare, they paid the first and second Tythe: the third yeare, they paid the first and third Tythe: the fourth and fift yeare, they paid the first and the second Tythe: the sixt yeare, they paid the first and third Tythe: the seauenth yeare the land rested.

V

A Table of the Israelites Tythes.

	6000	Bushels in one yeare.
	100	Tereuma Gedola, or heave-offering, to be given to the Priests by the Husband-man, out of this.
	5900	Rest of the Increase twise to be Tythed.
	590	First Tythe which belonged to the Levites.
A husband-man had growing	59	The tenth of the tythes which the Levites paid to the Priests.
	531	The remnant of the first Tythe, after that the Levite hath paid to the Priest his Tythe.
	5310	Rests to the husband-man of his Increase.
	531	Second tythe taken out of the husband-mans Increase.
	4779	Remnant to the husband-man after all is paid.

Seal. opusc.

Canon.
Confer.
Leu. 27. 32.
Illust.

They paid Tythe also of their goods to the Lord, &c.
Whatsoever passe: h under the Rod, the tenth shall be the Lords.

It was the custome, when they tythed their flocks or Heards, that they shut vp their young within, and set the dams without; and the Levite stood without with a rod in his hand, marking the tenth: then he said, *This tenth is the Lords.*

Marke the great liberalitie of God to the Levites and Priests, where he sayes in *Malachy*; *Did any kindle fire, or shut the doores of my Temple for naught, saith the Lord: for as they lined vnder the Law by the altar, 1. Cor. So should*

Mal. 1. 10.

should Preachers now live by the Gospell: but in some places, many hath scarce y allowance of *Michaels* Levite, *Iudg.* 17. 10. *Tenne Shekles of Silver*, a suit of apparell, meat and drinke.

The Levites got one of ten from the Tribes: they considered not the Tribes here, but their Increase; but the Priests got from the Levites one of twelue; heere they respected the number of the Tribes: The first was a politickall sort of Tythe, the other Ecclesiasticall.

Quest.

When Christ sayes to the Pharises, *Math.* 10. *Woe be to you which Tythe*: which meanes he paying Tythes, or gathering Tythes?

Answ.

This word *Gnasbar*, *decimare*, *To Tythe*: sometimes it signifieth to gather Tythes, *Hebr.* 7. and sometimes to pay Tythes, as here: for the Pharises thought it a work of merite to pay Tythes, euen of the smallest things which grew, but they passed ouer the weightier things of the Law: what sort of glorying had beene in this to gather their Tythes?

Quest.

But were there any Pharises, but teaching Pharises?

Answ.

• Yes, there was of both sorts, both teaching and not teaching; they were a Sect, of the which there was some Laicke Pharises, (as we call them) therefore the learned marke well, that they were not called *Perushim*, *doctes*, *Teaching*; but *Perushim*, *separati*, *Separata*; a sect of people, who thought themselues separate by holinesse from others.

• *Epiphani.*
sum. 1. lib. 1.
cap. 16.
• *Drus.* in
prat.

SECTION V.

Of their Schollasticall Politickes.

PARAGRAPH I.

Of their Schooles.

They had speciall places appointed for the education of their youth.

Canon.

Ios. 24.

1. Sam. 19.
29.

2. King. 22.
14.

Acts 6.9.

The places where they taught, were cald *Gebaath hills*: so, *The hill of Phineas*, because the colledge stood vpon an hill; so *Isaies 7. Collis More, id est, doctoris sive docentis, of the teacher*: so *1. Sam. 19. Collis Dei, Gods hill*. 2. Sam. 17. 18: *Naioth, pleasant places*: *Targum expones it domus doctrine, The house of doctrine*: So they had a place in Ierusalem, called *Naioth*, *A Colledge*: In this Colledge, they studied the repeating of the Law.

After the captiuitie, Colledges were appointed to receive strangers, and they were called *Lubrothenu*, which is corruptly read, the *Libertines*: for *Lubur*, signifies an *high place*, such as their Colledge stood vpon.

After the destruction of Ierusalem, they had their Vniuersitie in Tyberias; and in the time of *Antoninus*, two hundred and twenty yeares after Christ, they writ the Hierosolymitan Talmud: after the death of *Rabbi Iuda the holy*, who was the principall of that Vniuersitie, learning decayed by peece and peece there: but in Babylon there were three famous Vniuersities, *Neharda*, *Sora*, and *Pumbeditha*, foure hundred and ninctie yeares after Christ, the Babylonick Talmud was written by them.

* Buxtorf.
Tyberias.

Canon.

Confr.

Iona 1.3.

In these Schooles, the Lord gaue a speciall token of his presence.

Ionas fled from the presence of the Lord: that is, from the

the Schoole of the Prophets.

Illustr.

The Colledge of the Prophets, was called, *The presence of the Lord*: so was the visible Church. *Caine was cast out from the presence of the Lord*: that is, from the visible Church: For the visible Church & the Schooles are the places, where God manifests himselfe more.

Gen. 4. 16.

Canon.

They had sundry sorts of Teachers.

Confir.

Where is the Scribe, where is the Disputer, and where is the Wise-man.

1. Cor. 1.

20.

Illustr.

The Apostle alludes here to three sorts of Teachers, which were amongst the Jewes; first, the Scribe, who handled the Text; secondly, the Disputer, who sought out the mysticall Interpretation of the Text; thirdly, Wise-men (*Chochme hammecker*) who sought out the secrets of nature: for during the time of the second Temple, they gave themselves to study Physicke, * and to search the secrets of nature; therefore *Hircanus* and *Aristobolus* made a Law, *qui aluerit suam aut didicerit sapientiam Græcorum maledictus esto, whoseedes a hogg, or learns the wisdom of the Greekes let him be accursed*: they called Philosophie and Physicke the wisdom of the Greeks.

They taught their schollers two manner waies, first by continuall speech of the Master, or els by Interrogations and Answers.

* Hieron. Epist. ad Galatas.
Physicion vult significare
Heschemena made this decree.
* Drus. Exo. 26.

Illustr.

When Christ taught his Disciples, hee taught them on the Mountaines by a continued speech, so when hee taught the people out of *Peters* shippe: sometimes by Questions and answers: eyther when they asked Christ, as when the young man sayd to Christ, *Master what shall I doe to inherite eternall life?* or when Christ asked them, the peoples opinion of him: *whom say the people that I am* Math. 16. 13.

Math. 5. 1

Mat. 16. 16

This forme of teaching was either *ανακλισεις* for the refutation of errors: or *κατακλισεις* for establishing the truth. When he refuted the opinion of the people

some holding him to be *Jeremie*, some *Iohn the Baptist*, and some one of the Prophets: this was *κατ' αναλογiam*, and by the confession of *Peter*, establishing the truth: this was *κατασκευασιν*.

These teachers, *Ecclesiastes 12.* are called *Bagnale Asaphoth, Domini collectionum*; that is, *Who gathered many Disciples into one Schoole*: or who gathered many matters into one booke; *Autores Pandectarum, The Authors of many subiects.*

When they taught their Schollers, they were said to *gine*, *Prov. 9. 9.* and the Latines following them, said: (*Sed tamen iste Deus qui sit da Tytyre,*) But O Tytyre, tell me what a God is this, *da: id est, doce, Teach me*: so the disciples were said, *Accepere*, to take, when they learned of their maisters, *Prov. 4. Accipe Disciplinam meam, id est, disce, Receive my instruction, that is, learne*: So, *Marke 1. 22.*

Virg. Eclog.

Canon.

Illust.

They taught their Schollers according to their capacity and age.

" At five yeare old, he is *Ben Mickra, The Sonne of the Law*; they set him then to reade the Law: when he is ten yeare old, they set him *Le-mishna*, (that is) *To the Text* of their vnwritten Law: when he is thirteene yere old, then he is *Bar Mitzvah, filius precepti, The sonne of the precept*, then he receiues the Passouer, and is purified: when he is fiftene yeare old, they set him *Lo gemara*, which is the accomplishment of these decilions, which are not ended in *Mishna*, that part of the *Talmud*. They read not to their Schollers, the beginning or ending of *Ezechiel*, nor the beginning of *Genesis*, before they were thirty yeares of age: the one containing their Physicks; the other their Metaphysicks.

" *Pirke aboth sine constitutiones patrum, ca. 5*

Origem.

Canon.

Illust.

They had a great care, that young Masters should not be set to teach their youth.

" These who learne of young Masters, are like these who

" *Pirke aboth.*

who cate Grapes before they bee ripe, or like these who drinke new wine: But these who learne of skilfull old masters, are like these who cate ripe Grapes, or drinke old wine.

PARAGRAPH II.

Of their Title Rabbi.

Canon

Illust.

THE Doctors of the Iewes were content at the first with their bare names, as *Abraham, Isaac, and Jacob.*

About the birth of our Lord, or not long before, they tooke the Title *Rabbi*: and not content with that, some of them got speciall Titles; one was called *Hagnolam, lux mundi, The light of the world.* *Rabbi Iuda*, his Title was, *Rabbonu Hakkodesh, doctor noster Sanctus, Our holy Master:* *Tzaddias* was called *Haggaon, illustris, Noble:* another was called *Abenezra, lapis auxilij, The stone of helpe.* Others were called *Pekachim, aperti, opened:* They reckoned the people but blind, *Rom. 1.* They were *Duces cecorum, Leaders of the blinde.*

Mat. 11. 19.

They were called Wise-men, *Wisedome is iustified of her children:* Here he alludes to the Pharises, who were called wise, and their Schollers were called their *Children:* howsoever, they and their children reiecte true wisedome; yet the children of wisedome would iustifie her. When they were about to teach, they said; *οἱ σοφοὶ διδάσκει*, that is, *This day the wise-men will teach Traditions.*

Canon.

When they tooke these glorious Titles vpon them, they disdained the people.

Confir.
Illust.

Iohn 9. 49. These people who know not the Law.

* They called them *Gnam Habirtz, populus terre: People of the earth:* they made no more reckoning of them, then

* *Drusus in prae.*

then of beasts, and they made a Canon, *Ne discipulus sapientis ducat filiam terra*, Let not the Disciple of a wise man, marry a daughter of the earth: and, It is all one to lye with such a one, as to lye with a beast. They had a petticular sort of apparell, which they vsed different from the cloathes of the common people, therefore they said; *Vestes populi terra conculcatio Phariseorum*, The cloathes of the people of the earth, are the foot-stoole of the Pharises.

When the holy Ghost reuealed not himselfe, any of the foure manner of waies, * spoken of before: then they tooke these glorious Titles to them; so when darkness came in into the Primitiue Church, then they tooke glorious Titles to them. They called one *Comestor*, *quod devoraverit scripturam*, Eater, because he did eat up the scripture. *Duns Scotus*, they called him, *Lumen veritatis*, The light of veritie. *Occam* his Title, was *Venerabilis inceptor*, *quod novam formam Philosophandi incepit*, Reuerend beginner, because he had begun a new forme of Philosophie. *Thomas Aquinas*, *Angelicus Doctor*, A teacher like an Angell: and as they diddain the people, counting them beasts, so did the Popish Church: *If a beast touch the Mountaine, it shall be killed*: (that is) saies *Innocentius* the third, *If Laicks meddle with the Scripture, they shall be killed*.

* In Prolog.

PARAGR. III.

Of their Schollers.

AT the first they were called the Sonnes of the Prophets, *Numb. 3. 1. These are the Generations of Aaron and Moses*: Why are they called generations of Moses? Because *Moses* taught them: afterward in the Christian Church, they were called Disciples.

Ps. 33. filium pro discipulo.

When

Canon.

When their Schollers were taught, in token of humilitie they sat at their masters feete.

Confir.

Actes 22. who was brought up at the feete of Gamaliel: so *Deut. 33.* *inserentur pedibus tuis:* (that is) *The Gentiles shall be made thy Schollers:* So *Luke 8.* And they sat at the feete of Christ.

Illust.

It was for this, that their Schoole was called *Ieshiba*, *Sessio*, A sitting: from *Iashab*, *sedere*, to sit: and they haue a saying, * *Collocare filios vestros inter genua sapientum, & eorum verba bibite cum siti:* Place your children betwixt the feete of the wise, and drinke in their words with thirst. And againe, *Pulverizate in pulvere pedum eorum:* sit in the dust of their feete.

^a Cod. Iur. berachoth, fol. 28. 2.

When they were sent out, they were said to stand before the Lord. 2. Reg. 6. 1. 2.

They spake honourably of these who were their Teachers, after they were dead; *Syracides 45. memoria eius in benedictionibus, & pax Dei super ipsum;* Let his memory be for a blessing, and the peace of God upon him.

Canon.

They ascended by degrees in learning.

Illust.

^b All the time that the Scholer sate at his masters feet, he was called *Talmid Chakam*, *discipulus sapientis*, The scholler of the wise: and *Katon*, *minor*, young: and this time was called *Katun*, *minoritas*, in tutorie; then he was only called *Ben Bethir*, The sonne of Bethir. Secondly, he was Graduate, his master laying hands vpon him, then he was called *Bachur Chabhir*, *uicquos socius*, A Companion to the Doctour, now hee was called *Iosua Ben Bethir*. *Iosua* the sonne of Bethir, his owne name is prepon'd; but he sate still vpon the ground. Thirdly, imposition of hands was given him againe, and so hee was master of Art: then he was *Samuch*, *licentiatus*, *Licentiate*; or *Promotus*, *promoued*, and his *Promotor* was called *Somech*, *χρηστικός* *imposer of his handes*: now he is called *Rabbi Iosua Ben Bethir*, master *Iosua* the sonne of Bethir.

^b Scal. El. stri-bar.

And Zoriba Darbhanon, Accutur discipulus, Rabbinatus proximus, Aethas is to be made master.

Luke 2. 46.

It is true that Christ being but twelue yeares of age, sate amongst the Doctours for his rare gifts; but it was not permitted for others so to doe.

God instituted degrees of learning in the Leviticall Law. From 20. to 25. they were *κατηχούμενοι* *Catechisfers*: from 25. to 30. they were as it were Batchelors: at 30. they were masters of Art as it were, at 50. overseers of others.

So in the Christian Church, they had their degrees in the schooles, First they were *λύται* *solutores, Resolvers of doubts*: Secondly, they were *πρόλυται*, *Prosolutores. Resolvers of hard Questions*: Thirdly, *αρχιλύται* *deciders of Controversies*.

Canon.

There was great modestie in the schollers at those times.

Illust.

They called onely themselves *talmid chakam, discipulos sapientum, Disciples of the wise*, and their greatest title was *talmid tora, discipulus legis, a Scholer of the Law*. The Greekes followed their modestie. At the first, these who went to *Athens* to studie the first yeare, they were called *σοφαι wise*. The second yere, *Βοι φιλοσοφοι, lovers of wisdom*. The third yeare they were called *Rhetores Rhetoricians*. The fourth yeare they were called *ἰδιωται fooles*, the more they knew the lesse they thought of themselves: it is but the shadow of knowledge which puffs vp the wise of this world.

* Plutarch.

Canon.

They went not out of the Schooles, to vndergoe any publicke calling, before they were enabled to teach.

Confr.

They wondered to see *Saul* prophetic vpon a sudden.

2. Sam. 10.

22.

Illust.

Psal. 84. 8. de virtute in virtutem, from vertue to vertue: *Targum* paraphrases it, *Mibbeth Midrascha, Lebeth Midrascha* (that is) *a schola in scholam, from degree to degree*. Paul will not haue *νεοφύτοι*; young plants to be teachers, and *Nazianzen* finds fault, *Cum ante lanuginem docent senes*, When they

they teach old men before they haue haire on their cheeks.^d It is noted of the whelpes of the Lyonesse, that those who haue sharpest pawes, they so prick the matrix of the mother, and make hast to bee borne, that they never come to their full strength, but are weake all their dayes; whereas those who haue not so sharpe pawes, stay till their ordinary time come, and gets full strength. So these Schollers, who through conceit of knowledge, hasten to be out, pricking the matrix in which they are bred, come neuer to such maturitie as others doe, who stayes their ordinary course. When the young Birds begin to flap with the wings, their feathers not being strong enough; they are said, *πρὸς πλῆθος, irritum facere conatum*, To make their enterprise folly: they will bee *ταχὺς ἐν πτεροῖς*, (that is) To haue their wings readie to fly before they be fledge: and they will seeme to match the Eagle himselfe: so leaving their dams, they become a prey to the Kites. So it fareth with young Schollers, who leaue their mother the Vniuersitie too soone, they become a prey to Iesuites and Heretickes, their wings being too weake.

^d *Adrianus*
lib. 10. cap. 6

SECTION VI.

Of their meere Politicks.

PARAG. I.

First of their ciuill times.

Canon.

THe day at the first, was called a naturall day, beginning at the sunne setting, containing 24. houres.

Confir.

Num. 8. 17

In the which day I smote Egypt. Yet in Exodus it is expressly said, That they were killed in the night. Exod. 11. 4.

X 2

This

Illust.

This day was called *Gnerebh bokcr*, *Vespera mane* in *Daniel*, the Greekes called it *ὁ ἀπρόιονς τοῦ ἡμερῶν*: *morning and evening, night and day.*

Canon.

The artificiall day was from the Sunne rising to the Sunne setting.

Confir.

Exod. 8. 14.

Ioh. 1. 9.

Why sit ye here all the day long from morning till night: so in Iohn, are there not twelue houres in the day, that is, from the Sunne rising to the Sunne setting.

Illust.

This was called by the Greekes *πρωΐον* and *ἡμερονύχιον*: *evening and morning, day and night.*

*Canon.**Illust.*

The day naturall was divided into foure quadrants or parts; or *misnaijoth*, *watches*. The first from the Sunne setting till midnight: the second from midnight, to the Sunne rising: the third from the Sunne rising till the midst of the day: when the Sunne is said to be in his strength: the fourth to the Sunne setting.

*Canon.**Illust.*

The artificiall day was divided into foure parts.

The first, from the twi-light till the third houre: the second to the sixth houre: the third to the ninth houre: and the fourth till night.

*Canon.**Confir.*

Psal. 63:

The Hebrewes divided their night into three watches, and every watch had foure houres. The first from the beginning of the night till the fourth houre, this was called *caput Vigiliarum*, the beginning of the watch, *Lament. 2. 19.* the second, *media Vigilia*, the middle watch. *Judges 7. 19.* the third, *Vigilia matutina*, the morning watch. *Exod. 14. 14.*

Math. 24.
24.

The Romanes divided the night into foure watches, and every watch had three houres. This division of the day (by the Iewes) lasted vntill the captiuitie, where they learned the division of the day into houres.

° *Nabopolasar* vnderstanding of *Ezechias* recoverie, and how the Sunne went backe in his dyall so many degrees, began to divide the day into houres.

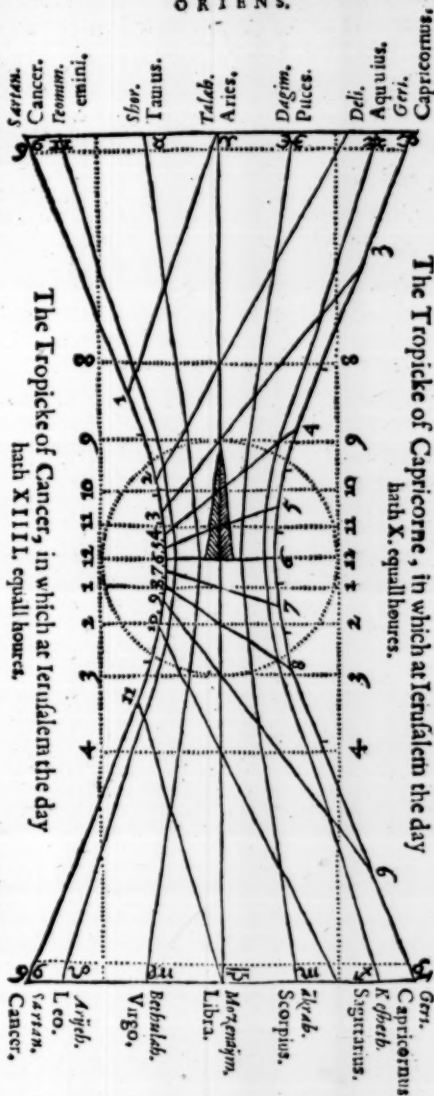
Scaliger de
emend. temp.

The

The patterne of Ahaz Dial, shewing 12. inequall houres euery day.
ORIENS.

The Hebrewes call these vnequall houres, *Shagna gnekalab*; and the Greekes *κασιπικαι*, *Temporaria*: and the Latines *Hora Planetaria*, *Planetaria* houres.

Ahaz Dial was not distinguished by sixty minutes, (which is an houre) as our Dials are, but by halfe houres, called *Commata*, or degrees, whereof there was 24. in one day.



Septembris.

The Equinoctiall houres by the Hebrewes were called *Shagna lesbana*, and by the Greekes *κασιπικαι*.

This Diall is in the eleuation of the 32. degree, In *solo axis mundi*, In the polar ground. For it can hardly be made vpon one Horizontal, Meridional, Verticall, or Equinoctial ground.

Meridies.

The houres in this Diall, are called vn-equall houres; not in this respect, that some houres in one day are longer or shorter then others are: but comparing one day with another, the houres are longer or shorter, according as the Sunne ascends or descends from the Equinoctial to the Tropicks.

This in-equalitie of the houres, and lengthning or shortning of the day, was knowne by the signes in the Zodiacke, and the Sunnes remoning from the one Tropicke to the other, hauing past the Equinoctial line.

Canon.

Confir.

2. Kin. 20. 9.

These degrees vpon *Ahaz* Diall, were halfe houres.

The Prophet giues him his choice, whether *Hee will haue the Sunne to goe tenne degrees backward, or tenne degrees forward*. This cannot bee meant of full houres, for the Sunne doth not shine twenty full houres vpon no Diall, vnlesse the Diall were vnder the Poll. When the miracle was wrought, the Sunne was at the fift full houre. The Sunne is brought backe ten degrees, that is, fise whole houres, then it comes forward againe ten degrees, fise full houres; then it goes forward two degrees to the sixt houre, that makes sixteene houres, then lixe houres to the Sunne set: so that this day was twenty two houres prolonged.

Isa. in
Esaian.

This miracle seemes to be wrought in the declination of the Sunne, when it comes towards *Capricorne*, because when it is past the Equinoxe towards *Cancer*, it shewes not twenty foure full degrees vpon that Tropicke; for it giues no shaddow on it till the third houre, and none after the ninth; therefore the King could not chuse to haue it goe backe or forward tenne degrees vpon it.

Canon.
Illust.

An houre is either a simple houre, or compound.

A compound, is the fourth part of a naturall day, which hath foure quadrants; euery one of these quadrants

drants hath three simple houres, and it takes the denomination from the last of the three houres.

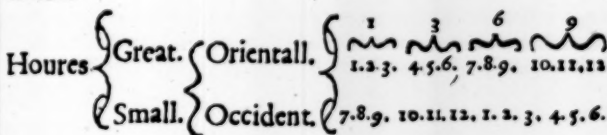
The first quadrant is from the Sunne rising to the third heure, and it is called the third heure.

The second quadrant, from the third to the sixth heure, and it is called the sixth heure.

The third quadrant, from the sixth to the ninth, and it is called the ninth heure.

The last quadrant, from the ninth to the Sunne-set, and it is called the last heure.

So *Marke* and *Luke* are to be reconciled: *Mark* 15.28. *And it was about the third heure when hee was crucified.* *Luke* 23.44. *And it was about the sixth heure when he was crucified:* that is, when the third heure was ended, and the sixth heure beginning and not finished. The distinction of the great houres from the lesse may bee seene heere.



PARAGRAPH II.

Of their Moneths.

Canon.

Confir.

Illust.

THeir moneths consisted of full thirtie daies *τρεῖς μηνες*.

Gen. 8. 4. 5. 13. 14. See *Sealiger* in his *Emendation* of time, for proofe of this.

To expresse that the moneth had thirty daies, *Cleobolus* propounded this riddle, of a father that had twelue sonnes, and euery sonne had thirty children.

E₁₅

Ἐἷς δὲ πᾶτερ πᾶδες δὲ θυῶδες. τῶν δὲ ἑκάς,
 Πᾶδες δὲ τριήκοντα διὰ διχὰς εἶδος ἔχουσαι:
 Αἱ μὲν λευκαὶ ἑῶσιν αἱ δὲ αὖτε μέλαιναί,
 Ἀθάνατοι δὲ δοῦσαι ἀποφθιγούσιν ἀπάσαι.

^f Theodorus
Gaῤῥα.

That is;

*One father hath twelue sonnes; and euery brother
 His thirtie children hath, not one like rother.
 They partly blacke, and partly white, are they:
 Still deathlesse and yet dying euery day.*

PARAGRAPH III.

Of their Yeare.

Canon.

They reckoned their yeare by the Sunne in their ciuill affaires.

^a This yeare was divided in foure *tekuphues* or quarters. First, *Nisan*. 2. *Elul*. 3. *Tizri*. 4. *Schebat*.

^a Scaliger
emend. temp.

^b None of these properly was called *tekupha* except *tizri*, therefore it was called *exitus anni*, vel *reualutio anni*, the end or returning of the yeare. as *Exod. 21. Ye shall keepe the feast of tabernacles in the end of the yeare. Nisan* was called *conuersio anni*. 1. *King. 20. 26. When Kings goe forth to battell in the beginning of the yeare.*

^b Buxt. de
Synag. Iud.

First, from *Nisan*, they reckoned their feasts and the raigne of their Kings: for if the King had beene crowned but a day before *March*, the moneth of *Nisan* or *March*, was said to be the second yeare of his raigne: So his first yeare was not alwaies a compleate yeare. They reckoned from this time their ciuill contracts, bonds and obligations.

Secondly, from *Elul* (answering to our *August*) they reckoned

they reckoned the age of their yong beasts, out of which they were to pay tithe to the Lord, none of their beasts were tythed before *Elul*.

Thirdly, from *tizri* (answering to our *September*) they reckoned the seauenth yeare of the resting of the land, and their Iubilies; and from this time they reckoned how long their trees were circumcised or vncircumcised: if a tree had bene planted in the moneth of *June*, or in the end of *August*, it was reckoned for a full yeare: and *Tizri* began the second yeare of it; so that the tree was reckoned circumcised, if it had growne two full yeares: if it had but one moneth more, it was three yeares, if it was not planted in *September*.

From *Schevat* (answering to our *Iannarie*) they reckoned all their trees which payed fruit: the trees which began to flourish then, of these only they payed tithe, but those which were ripe before that moneth, they payed no tithe of them; as of the *Cidron* and *Date*; but these which began to blossome then or was soone after ripe, they payed tyth of them.

SECTION VII.

Of Ciuill Persons.

PARAG. I.

Of the honour due to their Kings.

Cann.

They had their Kings in great reuerence, and did sundry things in token of homage and obedience vnto them.

First, they annointed their Kings. *Judges 9. 18. I honour God, and men, said the Oliue tree: how honoured it*

Y

God?

Iudg. 9. 6.

God? in anoynting his Kings, who were his anoynted. That they might anoynt Abimelech King. Abimelech was made their King, yet he was not anoynted; but Kings are described by this adiunct, because it was vsually in Iudea to anoynt their Kings. So *Esay 45. 1. The Lord said to his anoynted Cyrus.* Yet we reade not that the Persians anoynted their Kings, but he is said to be anoynted, because it was vsuall in Iudea.

Canon.
Confir.

The same oyntment which anoynted the high Priest, anoynted the King (being both types of Iesus Christ) *Zach. 4. These are the two Oliue trees standing before the Lord of the whole earth.* Targum^k expounds it of Iesus and Zorobabel, who were anointed the one for the Priesthood, and the other for the Princely gouernment with the selfe same oyle; contrary to the position of^l *Bekannus* that will haue the King anoynted with an inferiour sort of oyle, and set vp the high Priest about him.

^k Betan.^l Targ. onkel.

The difference in their anoynting was this, the King when he was anoynted, the horne of oyle was first powred vpon his head: then he was anoynted after the forme of a crowne betwixt his eye-browes: thirdly, the rest of the oyle was powred vpon his head againe: but they only powred it on the Priests head. The Prophets anoynted him. *1. King. 19. 17.* And *Salomon* was anoynted by *Sadock* in the presence of *Nathan*.

The King was anoynted for himselfe and his posteritie, and the first of the family only, as *Saul*, *Dauid*: except when there fell a great strife; as *Salomon* for *Adonish*, *Ieas* for *Athalia*, *Ioachas* for his eldest brother *Ioakim*.

The Kings of Iuda were anoynted plentifully with an horne of oyle, to signifie the perpetuities of their kingdom: but *Saul* and *Iehu* were anoynted only *lenticula*, with a cruse of oyle, to signifie the short indurance of their kingdom.

Their was *oleum unctionis*, & *oleum opobalsami*, the oyle
of

of anoynting, and the oyle of sweete balme, the posteritie of Dauid were anoynted *oleo unctionis*, but others *opobalsamo*.

Canon.

Confir.

Illust.

Psal. 2.

Iob 31.

He who anoynted the King, gaue him a kisse of homage. 1.Sam.10.1. *Then Samuel tooke a Viall of oyle and powred it vpon his head and kissed him.* So, *Kisse the sonne.* In token of homage that he was anoynted King by God his Father, the Church was to giue him the kisse of homage: The Idolators. *Hosea 13. 2.* gaue this kisse of homage to their idols which was due to Christ, and *Iob 31.* purges himselfe of this, that when he saw the Sun he kissed not his hand, the idolatours because they could not reach to the Sunne to kisse it, they kissed their hand and so worshipped the Sunne. So the Arabians when they see the new Moone they leape for ioy and kisse their hand to her.

* *Deosculatorem pro veneratione ponunt Hebraei.*
The Hebrewes put kissing for worshipping.

Canon.

When the King was created they sent gifts to him. 1. Sam. 10. 27. *The children of Belial brought him no presents.*

So the wise men of the East brought to Christ as a King, *gold, myrrhe, and frankincense.*

All sorts of persons did homage to him. ^m It was ordained that the high Priest himselfe should bow before him, as *Nathan* did before *Dauid*, and stand before him; except only when he sought counsell of the Lord for him; then the King was to stand before the high Priest; and none might sit in the court of the Temple but the King. 2.Sam.7.18. *Dauid sat before the Lord. Then the King sate in the gate of Benjamin,* but the high Priest stood. And the Hebrewes say, ⁿ that the Priest both iudged and was iudged. 2. that he boore witnesse and witnesse was borne against him. 3. that the Priest in the Temple stood bare-fitted, & *discalceabanteum pro uxore*, that is, if he had marryed contrary to the Law, they pul'd off his shooes from his feete, and he was called, *discalceatus* in

^m *Petrus Censor de repub. Indarum.*

ⁿ *Talmud, masceab.*

Iere. 28. 7.

Ruth. 3.

Israel, according to the Law. But they say of the King that he neither bore witness, nor witness was borne against him. 2. he neither iudged in *Synedrio* nor was iudged. 3. when he was in the Temple he pulled not of his shooes, neither whom soeuer he marryed might they pull of his shooe for that.

In all things the King was aboue the Priest, therefore *Dauid* calles himselfe. 1. King. 1. 33. *The Lord of Saddock the high Priest.*

Dauid the King wore some ornaments belonging to the Priests. 1. Sam. 57. *Applicauit amiculum, el Dauid, to Dauid*, that is, he put it vpon *Dauid* (not that the Priest put it vpon himselfe, *Dauidis causa*, for *Dauidis cause*, as *Iunius* translates it) for his kingdome was *regnum Sacerdotale*, a Priestly kingdome, and he wore it because hee was a perpetuall type of Christ: he might be called a Priest as *Moses*. *Psalm. 90. 6. Moses inter Sacerdotes. Moses amongst the Priests.*

Canon.
Confir.
Illust.

They were subiect and obedient vnto him. *Prou. 24. 21. Feare God and honour the King, and haue nothing to doe with Shonim, rebels*, these who varied from the comands of God and the King, were called *shonim*, hence came *hasbonim*, who taught that no King should be acknowledged vpon the earth but only God: such were the degenerate *Essæans*, who thought it impietie to be subiect to any man, *Iudas Galileus*, who perished in the conspiracie, was the chiefe of these; they were called, *Virga rebellantium*: the rodde of rebellion.

* Ecclesiastica
historia.
lib. 3. cap.
11.

Canon.

They acknowledged their subiection to their Kings by admitting his image or name vpon their coyns.

I
Gen. 33. 19

When the Church was in a familie, they had the print of a lambe vpon their coyne, *he bought it with so many lambes*; but *Stephen. Acts 7. sayes, with so many peeces of siluer*: that is, with so many peeces of siluer which had the print of a lambe vpon them.

In

In the first ages they gaue themselues to pastorage. Therefore 1. they called the signes of the heauen by their names, as *Taurus*, and *Aries*. 2. when they would signifie any excellent thing, they put the name *Buc* before it, as *Βουκόλος*, a great figge, *bucephalus*, *Βουκεφάλης*. 3. they put the figure of the beast vpon their money, therefore it was called *pecunia a pecude*.

*Scalg. in
Varr.*

2. But when Kings raignd ouer them, they carryed their name or image in their coyne: *P* the sickle had vpon the one side *Aarons* rod, and vpon the other side the pot with *Manna*: and about it the inscription vpon the one side (*holy Ierusalem*) and vpon the other (*the sickle of Israel*) and about *mem shim, rex Salomon*, King *Salomon* in token of their subiection to him.

3. When they were vnder the Persian Kings, they had the image of the Princes vpon their coyne; this money was called *δάραχον*. *Esdra*. 8. 27, and 1. *Chron*. 29. from *Darius Hystaspis* who raignd then: taking away *aleph* (which the Chaldeans prepose to names) it sounds almost *Darius*.

4. In the dayes of the Romanes, they had the image of *Cesar* vpon their coyne: *whose image hath it? Cesars*.

p. Bez.

5. In the time of *Hadrian* the Emperour, *Bar-Cosbe* gatherd an armie and laboured to restore the commonwealth to the Iewes againe, for that cause they called him *Bencokiba, filium stelle*, and he applyed to himselfe the words of *Basilams* prophetic, *processit stella ex Iacob, there shall arise a Starre out of Iacob*. The rebels in token of their subiection to him called their coyne by his name *megnoth Cosebijoth, oboli Cosbiti, Cosbies furthen*, but when they saw themselues deceiued, they called him *Bencotzba, filium mendacij, the sonne of a lye*.

The Christians afterward put not vpon their money, the image of their Kings, but sometimes the crosse, coloured ouer with redde lead, to signifie the blood of

4.
Math. 23.
21.

Numb. 24.
17.

Christ; and a crowne vpon the toppe of it, to signifie his triumph.

Math. 3. 17.

Canon.

Illust.

Afterward * they added the mystery of the Trinitie. 1. a cloude and a voyce comming out of it. *This is my welbeloned, &c.* 2. a Lambe, and a Dove. 3. the mystery of Baptisme was expresse vpon it.

Sometimes the Iewes in token of subiection to their Kings, begun their accounts and reckonings of their yeeres from his reigne.

When *Alexander* the great entred into Ierusalem, and saw the glory of the Temple, he blessed the God of Israel: and desired one thing of *Simeon*, or *Iaddus* then high Priest, that he would set vp his image in the Temple which he refused, telling him that it was contrary to the Law of God: but he offered two things to the King. 1. that they should begin their accounts and reckonings from that time, that he entered into Ierusalem: this was called *mim jan setarat, numeratio contractuum, the number of contracts*. When *Alexander* was dead, *Seleucus* succeeding to him, they called it *era Seleucidarum Alexandri*. The second thing which he offered to him was this, that all the Priests sonnes that yeare, should be called *Alexanders*, which accordingly came to passe.

* The Priests then besought *Alexander*, that he would remit the tribute of the 7. yeare to them, which he willingly granted to them.

In token of their subiection to their Kings, they payed custome and tribute to him. *Esdra* 4. 14. it is called *tributum transeuntium, the tribute of passing by*, because it was given to the Kings, first when they passed by the townes which they conquered: and in the new Testament it was called, *argentum capitationis*, because they payed it, *veritim, head by head*. Hence amongst vs come these duties called *kane*, *kane* in the Irish tongue is called the head.

* Scaliger opusc.

* Rabbi Juda barcelinuf.

* Maymonit.

SECTION. VIII.

Of Ciuill places.

PARAGRAPH I.

Of their Iudicatories.

Canon.
Illust.

THEIR were three Ciuill Iudicatories amongst the Iewes.

The first was the great *Synedrion*, Iudgement seate, and they were called *σωμδριον*, sitters in iudgement. Hence came *Sanedrim* amongst the Rabbins, and the iudgement place *Synedrion*, so it was called *beth din*, *domus Iudicij*, the house of Iudgement: and the Senate it selfe was called *beth din*, *metonymice*.

PARAG. I. Diatriba I.

Of the number which sate in this first Iudicatorie.

THEIR were 72. who sate in this iudgement, sixe for every tribe, but for making round the number, they were called 70. So *Luke 10. 1.* in the Syriacke it is 72. disciples, yet they are called the 70. disciples. So the 70. who translated the Bible. When there euer 72. *propter rotundationem numeri.*

Rotundatio
numeri.

PARAGR.

PARAGR. I. Diatriba. 2.

The persons who sate in this Indicatorie.

Canon.

IN this Indicatorie, their sate Ecclesiasticke and Ciuill Iudges.

Illust.

The first was *Nasbi* or *Rosch Hajeschiba*, *Caput curie*, the head of the court: there was another next vnto him, who was called (*Abh be: b din*) *pater domus iudicij*, the father of the house of iudgement. He was next vnto the Prince, and sate at his right hand: these two sate a little separate from the rest, and the rest in a semi-circle before them.

¹ *Drus. ex
zalm.*

Jerem. 51.
2. King. 23.

For the Ecclesiasticall matters sate, *Cohen haggadol*, the high Priest, and *Sagan* the second high Priest.

PARAGR. I. Diatriba 4.

Of the manner of there election.

Canon.

THere were some ceremonies vsed in their election.

Illust.

At the first they were chosen by laying on of hands vpon them, called *semucha*, by the Greekes χειροθεσια imposition. So *Moses* and *Iosuah* laide hands vpon the 70. elders, and then the holy Spirit came vpon them. Afterward, the ceremony of laying on of hands was appointed to be giuen by none but by *Rabbi Hillel*, who was one of the masters of the great *Synedrion*. Lastly, this imposition of hands, went out of vse amongst them. And there was a verse only repeated, as *Maymonie* testifies, when they were admitted, which was this:

Ecce

Ecce manus tibi imposita est, daturque potestas tibi exercendi etiam criminalia. Behold, hands are laid upon thee, and power is giuen to thee to exercise criminall things.

PARAGR. I. *Distribua 4.*

The properties required in them.

Canon.

God required sundry properties in them, who should sit in this Iudicatorie.

Confir.

Five of them are set downe. *Exod. 13.* and the rest, *Deut. 1. 13.*

The Iewes adde, that there were two moe requisite. 1. that they should be skilfull in the 70. languages, that so they might speake to any stranger, not by an interpretour, but who had that gift? not *Moses* himselfe. The second, that they should be skilfull in Magicke, that so they might be the more able to try the Magicians, but this were impious.

*Talm. pho-
fila. 45. 3.*

Canon.

Illust.

There was one speciall priuiledge in this house, that God spake immediately by his owne voyce, thrice in this house. 1. *Sam. 12. 5.* Rabbi *Salomon* testifies: *quid filia vocis exibat & dixit (vaio mer) in numero singulari* Scil. *Deus: dicebatque testis; vos testificamini de eo quod est in aperto, ego de eo quod est in occulto.* That an *eccho* went forth as I said; so wis God, and the witnesse said, you testifie of that which is in open, but I testifie of that which is hid. This he did, to let them see, that God sate amongst the midst of the Gods, *Psal. 82.*

They sate in *Ierusalem*, in *atrio templi*, in the entry of the Temple, it was called *gazith* a pauermented place.

Z

PARAG.

PARAGR. I. Distributio.

Of the matters which they iudged.

Canon.

Confir.

Math. 19.

37.

Illust.

THIS Iudicatorie iudged matters of greatest weight.

O Ierusalem, Ierusalem, which killest the Prophets: So, a Prophet must not die out of Ierusalem.

He alludes heere to this great Iudicatorie; for a false Prophet was only iudged at Ierusalem. By the great synedrion: they iudged the Prophets, if they had beene false Prophets.

" They iudged in this Iudicatorie, *Zeken mumarā, senem rebellem*, a rebellious old man, such a one was Anan, *senex apostata*, an old Apostate, who strengthened the Sadduces. These who hauing heard the conclusions of the synedrion, and would yet notwithstanding continue obstinate and draw away others, were condemned by this Iudicatorie.

" Talmud.
Ieruf.

They iudged vpon a tribe, if it made defection, and when to make warre, and when nor.

Deut. 22.
18.

The way how the synedrion tryed the false Prophets, (say the Iewes) was this. If hee had threatened a iudgement to come, although it came not: Yet he was not a false Prophet for that: for God (say they) is gracious, as he was to the Ninivites and to Ezekias. But if he promised a good thing, and it came not to passe, then he was a lyer. For euery good thing which God promiseth he performeth: so Ieremie tryed Ananias, to be a false Prophet, because he promised a good thing to Zedekiah, and it came not to passe.

Ierem. 23.
18.

PARAGR.

PARAGRAPH II.

Of the second Iudicatorie.

Canon.

THE second Iudicatorie consisted of 23. persons, and they iudged of common criminall causes: they were called *Dime naphsoth*, *iudices animarum*: becaule they iudged of life also.

The most hold that Christ, *Matth. 5.* alludes to these three Iudicatories, which were amongst the Iewes: but this can not stand with the text, for Christ was speaking immediately before of murther, and sayes, *he who killeth a man is guiltie of iudgement*. In their least Iudicatorie, they iudged not of murther, and when they assigne the third to *Gehenna*, they punished none in *Gehenna*: therefore Christ of purpose changes the phrase, which is to be marked, *ἐξ ουου πρὸς τὸν κριτὴν*, is worthy of iudgement: So *τὸν ουου πρὸς τὸν κριτὴν*, of the counsell: but afterward in the accusation, *ἐξ ουου πρὸς τὸν κριτὴν*, is worthy of hell fire: therefore it is more probable which **Caninius* writes, that there was a fire alwaies burning in *Gehenna* to consume the filth, and the carcases cast out there, and Christ alludes to that fire.

PARAG. II. Diatriba. I.

The place where they sate.

Canon.

Illustr.

Amos 5.

15.

THEY sate in the gates of the Citie.

Matth. 16. 18. The gates of hell shall not preuaile against you. The gates were the places, where both their strength was, and their counsell sate: Christs meaning is then, that neither the craft of the deuill, nor his strength shall preuaile against his Church.

Z 2

PARAG.

PARAG. III.

Of the third Indicatorie.

Canon.
Illust.

THe third Indicatorie consisted of three at the least. The Iewes say, *¶ Quod Deus Sanctus & domus Iudicij eius fecerunt hominem*, that is, that God and Iustice haue made man. *Duo qui iudicant eorum non est iudicium*, when two iudge, they haue no iudgement. *Per domum iudicij eius*, they meane the trinitie of persons, alluding to this Indicatorie which consisted of three.

*¶ See the
Chalde Paraphrast
on Genesis,
Gen. 2.*

In euery village where there were but 120. persons, dicatorie sate.

They iudged of inferiour things, as of whipping, and of goods, and therefore they were called *Dine mammoth, iudices pecuniarum*.

PARAG. IIII.

Of the time when they iudged.

Canon.

They iudged in most fit times, from the morning till the sixth houre.

Confir.

Ieremie 21. 12. Iudge ye iudgement in the morning. Salomon pronounces a curse vpon the land whose King is a childe, and whose Princes eate in the morning, as if he should say, when they should be iudging the people. It was great iniquitie then to condemne our Lord in the night.

Ecclef. 4.

Canon.

When they pronounced sentence of condemnation they fasted.

Illust.

When *Naboth* was to be stoned to death, they proclaimed

1. King. 11.

Canon

Illust.

Canon.

Confir.

Canon.

Confir.

Canon.

Illust.

Canon.

med a fast, they say to loose or save an Israelite, is as much as to preserve or destroy the frame of the world.

In executing of criminal causes, they did it with great deliberation; in other causes they needed not such deliberation.

² Their came foure causes before *Moses*, in two of them he made hast, in two of them he made delay. The first was of these who were vncleane, that they might not eat the Pascheover: The second was touching the daughters of *Zelophkad*, in these two causes he made hast: but when the cause of the blasphemers came before him, *Leuit. 24.* and of him who gathered the sticks vpon the Sabbath, in these two he said (*non audiui, I heard it not*) to teach the masters of the synedion, to expect what they were to heare of the Lord, before they gave sentence in weightie causes.

When they iudged they sate.

Exod. 18. 14. Why sit ye all the day long. So, 2. Sam. 7. 18. 10 Psal. 2. He who sits in the heauen laughs them to scorne, that is, who iudges.

The parties stood before the iudges, *Esay 50. 3. Let vs stand together, that is, plead together.*

The accuser stood at the right hand of him, who was accused.

Psal. 106. Set an aduersarie, who may stand at his right hand, to wit, to accuse. Zach. 3. 1. Sathan stood at the right hand of Iosuah, to wit, to accuse.

The deposition of the witnesses must be cleere and euident.

² They deponed after this sort. 1. they must testifie from their owne sight. 2. what day of the moneth such a thing was done. 3. what moneth of the yeare such a thing was done. 4. what leauenth yeare of the Iubilie.

The partie accused spake for himselfe, he had not

¹ Targ. Jo. nash. in Numb. 9. 8.

² Talm. Libe shopherim. 1d est. Indicum.

Confir.

an aduocate to speake for him. *Psal. 109. 7. When he shall come to pleade, let him goe forth condemned. And let his supplications be turned into condemnation: whatsoeuer he spake for himselfe, or besought the iudges in his fauour, it was all turned against him.*

A comfort.

Our comfort at the last day, shall be this: that Sathan the accuser shall not stand at the right hand to accuse vs: and that we shall haue Iesus the iust as our Aduocate to speake for vs. *1. Iohn 2. 1, 2.*

There were two scribes, one at the right hand of the Iudges, who wrote the sentence of absolution: another at their left hand, who wrote the sentence of condemnation.

Moses Gerundenfis.

Math. 25.

Christ alludes to this forme, when he sayes: *He shall set the sheepe at his right hand, and at the left hand the goates.*

After examination, they gaue out sentence, the chiefe Iudge said; *thou N. art Tzaddick, iust, but thou R. art Rashang, Erudaxos, guiltie. Numb. 35. 30. wicked to die; that is, guiltie. So, Psal. 109. 7. Such a one was called Ben dina; filius iudicij, the sonne of iudgement. (xystus indicare, to iudge: was of him who was iudged, and not of him, who iudged, actiuum, pro passiuo. So, Prou. 25. 6. Phil. 1. 23.) That thou may be pure when thou iudgest, that is, when thou stand'st as it were to be iudged, which the Apostle translates thus; that thou may overcome when thou iudgest. Why? because these only who were pure ouercame in iudgement.*

He who was absolved, was said to stand in the counsell, but the condemned, was said to fall. *Psal. 1. The wicked shall not stand in iudgement. Targum, they shall not be iustified. The Latines following this phrase, say, 'Stetit in senatu, that is, we preuailed in the Senate.*

Cicero.

Canon.

The Greekes vsed other formes in absolution and condemnation.

They

This is the same as the one in the next page

Caluar was yore

the my people we have have not

Illust.

They gaue to those who were absolved a white stone, *καταλευσας λιθους*, *seruans calculus*, the *sauing stone*, the other was called *αναλεουσας λιθους*, the *condemning* or *blacke stone*. *Iohn. Reuel. 2. 12.* alludes to this forme, *to him who ouercometh, I will giue a white stone.* ^d The Athenians vsed to condemne to banishment, the guiltie by an oyster shell, that was called *δεραισιμος*, and sometimes by an Olive leafe, and that was called *πιταλισμος*. Two things belongs to the Iudge, iustice and iudgement, when these two are ioyned together, *iustice* signifies the punishing of the wicked, and by *iudgement* the absolving of the righteous. *Gen. 18. To doe iustice and iudgement.*

^d See also proleg. in Enchir.

PARAGRAPH V.

Of their foure capitall punishments, which they call deaths.

Canon.

Illust.

THEIR were foure capitall punishments vsual amongst them Stoning, strangling, burning, and beheading. These who denyed the foundation or the articles of the faith, called (*enickare emuna, fundamentum fidei*) *enphaz bagnickar, negans fundamentum*, denying the foundation, these were stoned to death: such were the idolatour and the blasphemour. *Leuit. 24. 14.*

SPD

The Pharisees say, *Iohn 8. 5.* that *Moses* commanded the adulterer and the adulteresse, to be stoned to death: but it is not expressly commanded in *Moses* his Law, that they should be stoned; but only that they should die the death.

The manner of stoning them was, *Deut. 17. 7.* *The hands of the witnesse shall be first vpon him.* They went vpon an high place, and the malefactours hands being tyed, one of the witnesses stroke him behind vpon the loynes:

foynes: If he died not with that blow, they tooke a stone as great as men could lift, and cast vpon him. If he dyed not then, all Israel cast stones at him.

Where euer this phrased is found in the Scripture (say the Iewes) *his blood be vpon him* it is to be vnderstood of stoning, but where euer this phrased is found (*let him die the death*) and the punishment not set downe in particular, it is to be vnderstood of strangling.

Their second sort of death, was strangling, *Chanack*, *suffocare*, to choake. It was done by wrestling of a cloath about the malefactors necke, one pulling this way and another that way.

These who were strangled for greater ignominie, hang vpon the tree till night, and before the Sunne set they were buried. *Deut. 21. 22.* this was called *Gnetz taha-ljah*, *signum suspendij*, the hanging tree.

The Romanes afterward changed this strangling into crucifying, and it was called *zekaph*, *crucisfigere*, to crucifie, and the crosse was called *zekiph*, *crux*, a crosse, and *Gnetz*, *arbor*, a tree, and *ξύλον διδυμον*, *lignum geminum*, a double tree.

Vpon the crosse, the malefactor was first hung vp, and then killed. *Acts 10. 39.* but these who were strangled, were first killed, and then hung vp.

This crosse had foure things in it. 1. *Arrectarium*, the maine tree. 2. *ὑπερόδον*, *cabellum*, the tree which their feet were nailed to. 3. *Lignum transversum*, a crosse tree, whereunto their armes were fastned with cordes, and their hands nailed. 4. *Vertex*, the title, the place about his head where the inscription was put. It had not a fifth part (as some doe thinke) called *πίγμα*, whereupon they did ride (as it were) neither were they called *crucifali*, to *lex* vpon the crosse, or, *ascendentes in crucem*, to go vpon the crosse, because they went vp to this *πίγμα*: but because they ascended vpon *ὑπερόδον*, the place where their feet

^c Targ. To-
nath. in Le-
uit.

גנץ

^c Scaliger
Euseb.

feete stood. *Constantine* the great abolished first this kinde of death, for honour of Christ who suffered on the crosse.

Doctrine Heere the great providence of God is to be marked, although the Romanes changed the forme of the death, yet they changed not the tree, because our Lord behooued to be made a curse for vs, hanging vpon a tree.

Deut. 21.
23.

Doctrine The consequents of sinne are shame, paine, and the curse: Christ suffered all these vpon the Crosse; paine, for they racked and disioynted him. *Psal.* 22. 2. shame, he suffered (being naked) betwixt two theeves. 3. the curse, because he hung vpon the tree.

Because they were vually crucified vpon the crosse, the Apostle. *Galat.* 6. 14. sayes, *the world is crucified to mee*, that is, the glory of the world which deceiued the false apostles, is nailed as it were to the crosse, and dead in my iudgement: that I count nothing of it.

He who was condemned to this kinde of death, carried the crosse vpon his necke, to the place of execution, from the iudgement Hall. It was laid vpon Christ, and he not able to beare it; therefore they compelled *Simon* of Syrene to helpe him. He who bore this tree was called *Furcifer*, *quia ferebat furcam*, because he carried a tree, only for ignominie and not for death.

Math. 16.
24.

It was from this custome of carrying of the crosse tree to the place of execution, that the phraze in the Gospel is borrowed, *take vp your crosse and follow me*.

It was the custome of the Iewes, when they carryed one to execution, there went one before, speaking these words. *This man goes forth to be put to this kinde of death, for such or such a crime, done in such a place, in such a time before such witnesses. If any man haue any thing to say for his defence, let him come and speake now.* But the Romanes changed this forme, and put the cause of his condem-

*Confab.
eodem Barom.*

nation in a superscription about his head, as in Christs crosse.

The superscription was in Hebrew, Greeke, and Latine: for it was the custome of the Romane Emperours when they subdued a people, to send their edicts to them, in their owne language, and then in Latine. So Pilate being a Roman, puts vp the inscription about Christ, in Hebrew Greek and Latine.

The third sort of punishment, was called *Sarapha* burning. *Leuit. 21. 9.* 470

Afterward they vsed another sort of burning, which they called *Combustio anime*, the burning of the soule. *Leuit. 19. Igne comburetur. Let him be burnt with fire.* Io-
nathan the Chaldie paraphrast paraphrases it thus, *Hee shall be burnt, pouring in hotte lead at his mouth.*

The ground of this punishment they made to bee this, because it is said of *Nadab* and *Abihu*, *combusti sunt in animabus suis, they were burnt in their soules.* They say their was no burning in their bodies: here we see vpon what ridiculous ground they institute this punishment.

Their fourth sort was beheading.

In all these sorts of punishments, when the malefactor was buried, if he had beene strangled, the cloath which strangled him, was buried with him: so the tree vpon the which he was hanged, so the stone which stoned him, and the sword which beheaded him. 177

Afterward they added a fift sort of punishment, to wit, drowning. *Math. 18. 6. It were better that a mil-stone, were hung about his necke, and he were cast into the sea.* *Mola asinaria.* The mill-stones which they vsed were of two sorts, the first was *Mola trusatilis*, a light stone turned about with a mans hand: the second was *Mola asinaria*, a heauie stone turned about by an Asse. This they hung about his necke who was to be drowned, to make him sinke the sooner. He

Prou. 20.
16.

He causeth the wheele to goe over the wicked: Some hold that Salomon alludes heere to a forme of punishment vsed among the Iewes; as the husbandman brake some sort of graine with the wheele, so they brake malefactours with the wheele: but Salomons meaning is; as the wheele turnes ouer, iust in the same place. So as the wicked haue done, shall be done to them.

PARAG. V. Diatriba. E.

Of the place of execution.

Canon.
Confir.
Deut. 21.
18.
Illust.

THe place of execution was publike.
Bring him out that all the people may see and stand in feare.

It was iniquitie then to behead *Iohn* in the prison: amongst the Greekes, the place of execution was the prison, which in their language was called *Sinas*, the place of iustice.

Ier. 31. 39.

This place of execution, was called *Golgotha*, the place of dead mens skulles: because the dead sculles was rolled vp there, which before was called mount *Gareb*, the hill of sculles, because the lepers and diseased, were put out there: afterward for detestation it was made the place of execution.

Heb. 13.

The gate by which they were carryed to the place of execution; was called *porta vetus, vel porta iudicij*, the old gate, or the gate of iudgement, they went out of it, who were condemned: the Apostle, *Heb. 13.* Hath relation to this, *Let vs follow him without the gate.*

Canon.
Illust.

Prou. 31. 6.

They were miserable comforters to those whom they executed.

At the first they vsed to giue them wine, when they were in the place of execution: *Giue wine to him who is*

Arta Montanum.
In the description of Ierusalem.

Eliaurus
lib. 4. de animalibus: cap. 41.
Causab. eorum.
Baron.

Gen. 37. 36
1. Sam. 15.
33.
Mark, 6, 27.

of a sadde heart: but afterward they vsed to giue him *vineger mingled with gall*, to make his head giddie, that he might feele no paine; but Christ refused this. The Persian Kings kept by them sundry sorts of poyson, which they vsed, *either to hasten their death, or to mitigate their paine*. They had no propper officer, who executed the guiltie, for sometimes the Captaine of the guard did it, therfore he was called *maetator*: sometimes the iudge, as, *Samuel* killed *Hagag*: and sometimes one of the guard, as he sent *Spiculatorem* one of his pike-men to behead, *Iohn*: improperly translated a hang-man.

PARAG. VI. *Distributio*.

Of their punishments not Capitall.

Canon.

Their punishments not capitall, were three, imprisonment, whipping, and mutilation.

Illust.

Three things are necessarie for the health of mans bodie. 1. motion. 2. *quies* or rest. 3. integritie. Imprisonment, is contrary to motion; whipping, is contrary to rest; and mutilation is contrary to integrity of bodie.

Canon.

They had two sorts of prisoners, free prisoners, and more straitly kept in prison.

Illust.

Esa. 24. 23.

There free prisoners they suffered to goe out all the day long fettered, to worke, but caused them to come to the prison at night. *And they shall be gathered as the captiues to the prison*: the morrow they were brought againe to their worke; So the Romane prisoners were suffered to goe abroad all the day, therefore *Paul* sayes; *He sought me out diligently*; if he had beene kept still in the prison he might haue found him out easily, but he was suffered to goe abroad all the day, The malefactor was bound

2. Tim. 1.
18.

by

by the left arme, and the souldier by the right arme, who went with him. *Seneca. Eadem catena tam reum quam militem tenet; One chaine holds both the guiltie and the souldier.*

¹² These freest sort of prisoners, which we call warders, were warded within the cities of refuge: the Greekes called this prison *αἰσμηναὶ φυλακήν*, a prison without fetters: and the Latines called these prisoners *comperendinati, suspendit*, because they were neither yet absolved nor condemned, lying vnder some suspicion.

= *Drus. prat.*

Their second sort of prisoners, were these who were kept in fetters. *Psal. 104.* Such were the yron fetters which *Ioseph* was put in, *in ferrum venit animaeius*, his soule was in yrons, *id est, in nervum ferreum*, a yron band. So *Psal. 107. vinctus afflictione & ferro*, bound with affliction and yron. and *Acts 16. 14.* The Greekes called this *ὠμὴλλα*, the inner prison. When they would starue one in the prison, they said, *Perdamus ligno (pro cibo eius) et tollimus eum e terra viventium*, Let vs giue him wood for bread, and put him out of the land of the liuing: by the first part, they meant to starue him, and to eate the wood of the stockes if he would; by the second to kill him by the sword: See the opposition. *verse. 22.* the Chalde paraphraste: *mortifero veneno inficiamus cibum eius*, Let vs infect his meate with poyson: this the Greekes called *ἀποκαταίρεσις*, *sublatio*, a killing.

Ier. 39.

PARAG. VII. Diatriba 2.

Of their whipping.

Canon.

Deut. 25. 3.

THE Lord prescribes in the Law, the number of the stripes, which must be giuen to the malefactor.
Fortie stripes thou shalt giue him, but no more.

Aa 3

They

Illyst.

They gaue him vsuall but 39. stripes, not full 40. 2. Cor. 11. 24. *I receiued thrice fortie stripes lacking one of the Iewes.* The reason why they gaue not full fortie, was this; the whippe wherewith they whipt them, had three thongs, and they gaue them but thirteene stripes with it, which made 39. if they had giuen the foureteenth they had exceeded the number prescribed in the law which had beene 42. stripes. If the iudge had commanded to giue 20. stripes, they were to giue them but sixe blowes (which was three at a blow) if they had giuen them seuen, they had giuen 21. stripes, and so they should haue exceeded the Iudges sentence.

*Arbagnim
chafid echad
Fortie lac-
king one.*

The forme of the whippe.



1. The malefactor, when he was beaten did neither sit nor stand, but was bowed downe. *Deut. 25. The iudge shall cause him to bow downe.*

*Buxtorf.
Gram. Chal-
daica.*

2. His cloathes were pulled off.

3. He was bound to a stake fixed in the ground.

The whippe had a handle of a palme long, thorow which was put a thong of oxen leather double, which might be let vp or downe, as we let vp or downe a stirrup, and it was fitted according to the bignesse of the malefactors bodie. If he were a bigge man, it was let out, if a lesser body, it was made shorter. Through this thong, went a thong of Assle leather doubled, so one was doubled in two, and two in foure.

He

° He receiued with this whippe three blowes at once; the thong of the Oxe leather whipped him to the belly and the breast, for it was longest; the two thongs of the Ass leather, whipped his backe and the hinder parts, and they say, *Non condemnant eum nisi plagis quæ conuenientes sunt ad triplicandum*: They condemne him not, but with whippes agreeable to the number of three.

° *Tal. mdo. corb. cap. 3. in Mishnah.*

They had another forme of scourging by Scorpions, *They shall be beaten with Scorpions*, this was a sharpe sort of thornes, of the which they made a whippe, which stung as if they had beene Scorpions: and *Iosuah* alludes to this forme of whipping, *they shall be thornes in your sides*: for they whipt them about the sides, and not alongst the backe.

1. King. 9.

12. Ezech. 3. 6.

Judg.

PARAGR. VI. *Diatriba 3.*

Of their mutilation.

Canon.

THE Lord would haue the same member cut off from the transgressor, which he cut off from his neighbour.

Confr.

Exod. 21.

24.

Illust.

Eye for eye, and tooth for tooth.

The Greekes from this borrowed their *δύτιμον νόμος*, *contrary passion*, and the Latines their *legem talionis*, law of equalitie or proportion.

If he wounded a man (not cutting off any member of the bodie) and the man not able to worke, he payes foure things to him: first, his paine: secondly, his shame: thirdly, his healing: fourthly, his resting.

If he hurt him, and herest not from his labours, he payes but three thiugs; his paine, shame, and his cure, but not his resting.

If he wound him in a place not seene, then he payes, but for his paine and healing.

If

4 If he strike him, and wound him not, then he payes, only for his shame.

5 If he hurt his owne Hebrew seruant, so that he rest, he payes three things to him, his paine, his shame, and his healing, but not for his resting, because he wrought to his master.

6 If he hurt his owne heathen seruant, he payes nothing for his shame, because he was his slaue, he payes nothing for his resting, because the labour was his own, he payes onely for his paine and healing.

7 He who hurted his neighbours wife, he payed for her resting and healing to her husband: for her paine, to her selfe. For her shame if it be seene, as in the face, a third to her selfe, and two parts to her husband: if in a secret place, he payeth a third to her husband, and two to her selfe.

There is *Talio equalitatis*, a like in qualitie, and *Talio similitudinis*, a like in similitude. *Talio similitudinis*, is kept in *correctiua iustitia*, in correcting iustice; when one strikes his father, he is not to be stricken that way againe, but to die the death: *talio equalitatis est in rebus*, *talio similitudinis, in actione & passione*, a like in equalitie, is in the matter, a like in similitude, is in action and passion.

Quest.

When one smites out the eye, of him who hath but one eye, whither should *talio similitudinis* be kept here, or *talio proportionis*? whither should one of his eyes be pulled out, or both his eyes? Answer. *Talio equalitatis*, should not be kept here, but *talio similitudinis*, he should loose both his eyes, because he depriued his neighbour of his whole sight.

The Iewes expounded this law, not, *per talionem equalitatis*, but, *per talionem similitudinis*, and they said, how could one eye be pulled out for one eye? therefore they interpreted the Law, *He shall pay the price of an eye*. This their interpretation, *eye for eye*, is like that: it is lawfull

for

for a priuate man in reuenge to pull out his neighbours eye: as false interpreters of the law humors their hearers, establishing priuate reuenge, which belongeth only to the Magistrate: so they would pleasure the rich by this interpretation, and benefite themselues: so they sought not them but theirs.

This mutilation was not cutting off, of vitall parts, it was not cutting off of excrements, as haire, or nailes, neither of the deformities of the bodie, but of the integrall parts, as eye, tooth, &c.

The^a Romanes and Greekes, vsed to marke malefactors with a hotte yron, these were called *στυγματικοί*, and the Apostle alludes to this. *I carry in my body, stigmata Christi*. When they were marked in the forehead, *Plinius* calles those, *inscriptos vultus*.

^a *Celsus.*

^a *Plin. de
nat. Histor.*

PARAGR. VI. *Diatriba 4.*

Of the tortures vsed by the tyrants against the godly.

Canon.
Confir.

THeir were two speciall torments vsed against them. *Jeremie 29. 26. Nauis sugentis, the shippe of the sucker*, this the Greekes called *σκαυέδνηται*, *to enclose in a shippe*. In this torture, they put the man inclosed betwixt two boards straitly. In the meane while to preserue his life (while he should confesse) they gaue him by a cane, some^{*} liquor to preserue his life: therefore it was called, *Nauis sugentis*, and anoynted his face, setting it to the Sunne, that the flies might torment him.

Tympanismus, was the^{*} stretching out of the person tormented, as if he had beene the head of a drum, then they beate him with cudgels to death. When *Baltasar* was killed by *Darius*, they beate him with cudgels this way to the death; and so the Christians were thus tor-

*Serra diffi-
si, Lawen.
Heb. 11.
Such a
death the
Hebrewes
hold Esay
was put to:
inclosing
him in a
tree, and
sawing it.
Heb. 11.
* Mel tempe-
ratiua latte
Test. Plutar.
* τυμπανι-
σμός.*

Bb

mented,

mented, *Heb. 11.* In the dayes of *Nero*, they put a pitched coate vpon the Christians, to make them burne the better, called *Tunica molesta*, a troublesome coate, and they burnt them in the night, to make them serue as torches to giue light.

Suet. in Claud.

"The Christians were called *Sarmentitij* and *Semaxij* in opprobry, because they were bound to a tree, made in the forme of an axel-tree, and branches set round about them, to burne them to death.

"*Scaliger in Euse. Calist.*

PARAGRAPH VII.

Of their Ciuill contracts and bargaines.

Canon.

THe Lord would haue his people to deale iustly betwixt man and man.

Confir.

Leuit. 6. 1. Simentitus fuerit in positione manus. If he lye in clapping the hand.

Illust.

It was their vse, when any thing was giuen them to be kept, by clapping of the hand to promise restitution thereof: this *depositum*, was called *pickadon*, *promise*, and the Apostle alludes to it. *2. Tim. 1. 12. παραθυξ*, *He is able to keepe that which I haue committed to him.*

"He was to purge himselfe by an oath, whether hee kept the thing freely, or sought it to keepe, or receiued wages for keeping, or who gaue wages to keepe it.

"*Talm seder mefikh de dammi.*

Canon.

Illust.

In taking their inettments, they had their owne proper ceremonies. *Psal. 60. 8. Ouer Edom I will cast my shooe*: here is an allusion to the custome of the Iewes, when they tooke their possession, they put a shooe vpon their foote, or "a gloue vpon their hand. This pulling off was called *Chalixa*, *detractio*, a drawing, and he was called *discalceatus in Israele*, bare-footed in Israel. But this custome wore out of vse amongst them, and for this they

"Chaldie paraphraiste vpon *Ruth*, translates a shooe, a gloue.

they tooke their sealing by an peece * of cloath, called *Sudar, unde emptio sudar, a buying.*

* Elias Lanius, in Sudar.

Whether the buyer or seller pulled off their gloue or shooe it is not certaine. *Targum Ionathan* expounds it of the buyer, that he pulled off the gloue or shooe, *Rush 4. Et detrahebat chirothecam dextra sua. & emeb. t ab ipso:* and shee drew off his right gloue, and bought it from him. Other of them referre it to the seller, as *I gine to thee this gloue or shooe, so I gine this land to thee.*

* Chaldee. paraph.

In their contracts and bargaines of morgaging their lands, they vsed not Notaras as we haue; * but he who was to buy the ground writ two instruments; the one he sealed with his owne signet; the other he shew it vn-closed to the witnesses, that they might subscribe and beare witness, which they did vpon the backe of the vn-closed instrument: these two instruments were almost alike in all things, saue only that in the sealed instrument, they concealed something from the witnesses; the things concealed were these, the price of the land, and the time of the redemption: these they concealed (for none knew these but the buyer and seller) in case that the Goel or next of the kindred, knowing the time of the redemption and the price; and the morgager not able to redeeme it at the day; it was lawfull for the next of the kindred to haue redeemed it; these two being concealed, their was place still for the poore man to redeeme his owne land after the day: therefore they set downe in the inclosed instrument onely the bare disposition without the price, or time of the redemption. So among the Romanes when they sealed their latter Will and Testaments, they concealed the name of the heire, least any wrong should be done to him.

* Scaliger in elench.

In other affaires they had their scribes and writers, *Psal. 45. 2. Ezech. 9. 2. Ester 3. 12. these Iudges, 5. 14.* by a poetickall description are described *trahentes stylu*

* Calu.

Bb 2

scriba

Ier. 32 7, 8,
9, 10.

drawing the pen of a scribe.

PARAG. VIII.

How they measured their ground.

Canon.

They measured their ground by a line.

Hence is that phrase, *Deut. 3. 4. Funiculus Argob, The line of Argob. So, Funiculus Domini, The line of the God of Iacob. So, 2. Cor. I went not into another mans line.*

Reu. 21. 6

These were called *Chable midda, funes mensurij, measuring lines.*

This measure of the line or cord, in hotte weather it shrunke in, and in wet weather it stretched out; therefore in measuring of the Temple and all those things which belonged to it, they measured all by a reede. So, *Iohn sees the Temple, measured by a golden reede.*

Doct.

The Canon of the Scriptures, is that golden reede which measureth all things belonging to the Temple, it is not that *Lesbia regula*, which will shrink in and reach out.

PARAG. IX.

How the ancients reckoned their yeares.

Canon.

They reckoned their yeares vpon their hands.

Confir.

Wisdom comes with length of dayes in her right hand.

Prou. 3. 6.

Illust.

^b They reckoned vpon their left hand, till they come to an hundred, and then vpon the right hand, they reckoned their hundreths: his meaning is then, that wisdom

^b Anton.
Nebress.

dome giues length of dayes, euen to an hundred yeares,
Hieronymus. ^c *porro centesimus numerus, transfertur a sinistra ad dextram, & in eiusdem digitis numeratur, sed non in eadem manu: truly the hundred number is transferred from the left hand, to the right hand, and is numbred with these same fingers, but not in the same hand.* *Ambrosius.* ^d *bonus ratiocinator velut ad centuplum manum porrigens, semper a sinistra transfert aliquid ad dextram, a good counter stretching out his hand, as to a hundreth, transferres from the left hand, something to the right hand.* So the Poet writes of Nestor (^e *sua dextera computat annos*) he counts his yeares vpon his right hand.

^c Hieron. in
 Ioninian.

^d Ambros.

^e Iuvenal.

Marke the forme of their reckoning vpon their left hand, apply the toppe of the little finger, middle-finger, and ring finger, to the sixe numbers, vpon the palme of the hand, then by stretching out of the fingers againe, they make other three, which make vp all the simple numbers vnder ten.

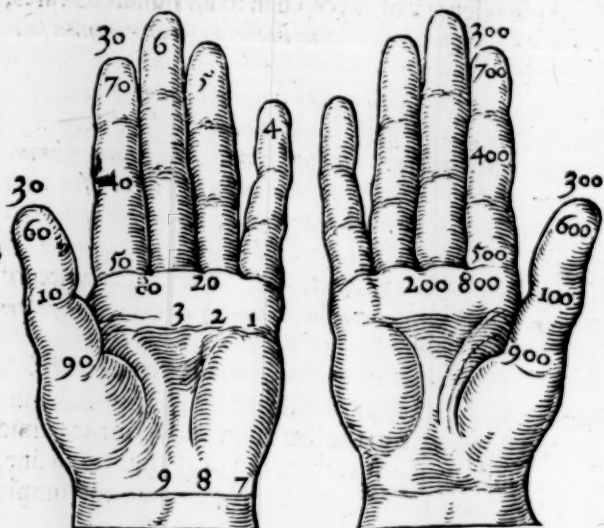
In the composed numbers, apply the thumbe or the fore-finger, to any of the numbers set downe in the programme, yee shall rightly know the number: as ioyn the toppe of the thumbe with the toppe of the fore-finger, and these make thirtie.

Vpon the right hand, put the top of the fore-finger to the midst of the thumbe, and these make an hundred, and so forth, as ye may learne by the programme of the two hands set downe here.

X

Bb 3

The



The thumbe they called it *holy*, because the high Priest his thumbe was consecrate with blood.

† The little finger was called the *finger of incense*, because the high Priest measured incense with it.

The second finger, was called the * *infamous finger*, Esay 58. *They point with the finger.* ‡ The Grecians called this *καυδισμῶν, id est, pertentare digito an gallinae ova conceperint.*

† *Calius.*

* *Digitus infamis.*

‡ *Alexander ab Alex.*

PARAG. X.

Of their measures and weights for liquid and drie measures.

Canon.

God appointed weights and measures, that their might be righteous dealing among his people; without which the common-weale could not stand.

Prou.

Confir.

Illustr.

Arithmet.
4. 6. 10.
Geomet.
4. 6. 9.

Prou. 20. Ye shall not haue a weight and a weight.

There is two sorts of Iustice, distributiue and commutatiue. Distributiue iustice, obserues *medium Geometricum*, but commutatiue iustice, keepes *medium Arithmeticum*: in weight, number, and measure.

In distributiue iustice, we obserue not *medium Arithmeticum*, of which the Philosopher propones an example: A man bids so many guests to his house, and sets two loaves before them, they are to few, then he sets ten before them, they are to many: he must not take *medium Arithmeticum*, as a midst here, to set sixe before them, but *medium Geometricum*, or *medium respectu conuivarum*, a midst in respect of the guests: to giue euery one as hee needed.

Quest.

When we pray, *Prou. 30. 8. Da nobis panem dimensi nostri*, Giue vs our measure of bread, whether seeke we, *medium Arithmeticum* or *Geometricum* heere? Answer, We seeke not *Arithmeticum* but *Geometricum*, for all should not be alike, but that euery one should haue foode meete for his condition: So, *Prou. 31. 15. Shee giues by portion to her seruants*. But when the *Manna* was parted, and euery one gat his Omer, then it was *Arithmeticum medium*. So, *Dent. 25. 13, 14. He shall not haue a stone and a stone*, this obserues *Arithmeticum medium*.

Exod. 16.
16.

Canon.

Illustr.

Math. 7. 12
1. Tim. 5.
18.
Luk. 10. 7.

Commutatiue iustice is the pillar which vpholds all things.

The generall grounds of this *commutatiue iustice*, are first, *Quod tibi fieri non vis alteri ne feceris*, Doe not to another, which thou wouldst not haue done to thy selfe: secondly, he who labours not, should not eate: thirdly, the worke-man is worthy of his wages.

The particular grounds, are weights and measures which are necessary in the Church. *2. Chron. 23*. First, for mans life, as in physicke: for without measure and weight, the Physitian might kill where he should saue.

The morall
ground of
measures.

2. Tim.

2. *Tim. 5.* Use a little wine for thy stomacke: So in husbandrie. *Leuit. 17.* According to the measure of the seede, the price of the ground shall be valued. So the Scripture shewes vs the strength of *Goliath*, by the weight of his armour: therefore, *Wisdom. 11.* God hath made all things in number, weight, and measure. And, *1. Cor.* God layes no more upon us, then we are able to beare.

The morall ground of measures.

Canon.

The ground of dry measures is the Barley corne, and of the wet measures the egge.

Illustr.

Because the Barley corne, is the beginning of dry measures, therefore an account is called *shinur*, from *shinur*, the barley corne: sixe barley cornes make an inch, foure inches make a palme, three palmes make a spanne, three spannes make a cubite.

The natural ground of measures.

Canon.

A cubite was either the cubite of the Sanctuary, or the common cubite, called *cubitus viri*, the cubite of a man. *Deut. 3.* or, *cubitus decurtatus*, a lesse cubite.

Illustr.

The cubite of the Sanctuary was an hand bredth more then the common cubite.

The common cubite was, from the point of the elbow, to the toppe of the middle finger.

Jud. 3. 21.

Cubitus decurtatus, was from the point of the elbow, to the roote of the finger. *Ehuds* dagger was of this cubite.

Because the cubite was the vsuall measure, therefore *Ier. 51. 13.* saith, *Cubitus avaritie tue venit*, the cubite of thy avarice is come, that is, in that same measure, that thou hast done to others, in that same measure, it shall be measured to thee againe.

The cubite was one of their greatest measures.

Ezech. 27. 11. And *Gammadin* were upon thy wallles: that is, tall men, or, men of cubites, because it was one of their largest measures; or, men of cubites, because they measured many things by the cubite. So the *Sabæans*, (lying betwixt the Persian and red Sea,) *Esay 45. 15.* Are

are called *men of measures*, because they used much merchandize: or *Gammadim*, those of *Phenicia* which lay out in the forme of a cubite.

The common weight was called *Lapis Regius*, the *Kings stone*. 2. *Sam.* 14. 25. their smaller weight, was the weight of the shekle: this was called *Siclus ponderalis*, the *shekle or weight*: as the other was called *Siclus nummarius*, the penny shekle. *Abolans* hayre weighed two hundred shekles, which is foure pound and two ounces. 2. *Sam.* 24. 24. *David* bought of *Araunah* a peece of ground, for *fiftie shekels*, but 1. *Chron.* 2. 25. he bought it for *sixtie shekles*, keeping the proportion of gold to siluer, twelue to one: one of gold, and twelue of siluer.

PARAG. X. *Diatriba. I.*

Of their Shekle.

Canon.

GOD to auoide all sort of false dealing, tooke order for their money, that the shekle and Gerah should be so much.

Il'ust.

The shekle was their most vsuall money, therefore sometimes the shekle, is set downe and not the mettall, as *Exod.* 30. *They shall giue halfe a shekle*, to wit, of siluer. Sometimes the mettall is set downe and not the shekle. *Matth.* 26. *They gaue him thirtie peeces of siluer*: that is, shekles of siluer: thirdly, when the number and the mettall is set downe, and not the shekle: *Gen.* 20. 16. *Dedi mille argenteos fratri tuo, id est, siclos argenti. I haue giuen 1000. peeces of siluer to thy brother, that is, shekles of siluer.*

Canon.

He would not haue them to falsifie their coyne, to make their shekle great, *Amos* 8. 5. or to mixe it with drosse. *Esay* 1. he would haue it *gnobher la socher, transiens inter mercatores*, Current money amongst merchants. It is

Cc

called

Ezech. 45.

called *nummus a voqua*, & est tanquam *fideiussor*, when it is falsified, it brings *generalem inequitatem*.

In the dayes of *Ezechiel*, the price of the money was augmented, the sixt part, as *Mna sacra*, at the first was 100. but in *Ezechiel's* time 120. So the common *Mna*, at the first, was but 50. but in his time 60. So that in time of scarcitie of money (as in this time of the captiuitie) the magistrate may augment the value of the money.

PARAG. XI.

Of their Marriage.

Canon.

Confir.

Illum.

Luke 1.

Obiect.

Obiect.

B Arrenesse, was a curse amongst the people of God. *Psal. 78. 36.* (*Thy virgines were not praised*) that is, they were not married, this is spoken for their thame.

When they were married, they were said to be praised, and the house of marriage, was called by the Hebrewes, *domus hillel*, the house of praise, and when they had children, *their reproach was said to be taken from them*.

But *Iephth* vowed his daughter a virgin? Answer, he vowed her not a virgin, but sacrificed her, for the text should be read, *And they went out yearly to lament her*: So the Chaldie paraphrast reads it, and most of the ancient Jewes: and it was long after this ere virginie was professed amongst them, of whom Christ speakes, *Some are Eunuches, for the kingdome of God*,¹ such were the *Esseans*, and *Origen*.

¹ Targ. Jo.
natb.

¹ Joseph. de
Bello. Ind.

But *Iephth* is commended, *Heb. 11.* for his faith, how could he then haue sacrificed his daughter? Answer, There are many of the Saints commended there, who committed otherwaies great sinnes.

The maides before they were married, vsed vpon the day

day of expiation (cloathed in white cloathes) to goe forth and dance in the vine-yards, and they said. ^k O yong men lift vp your eyes, and see whom of vs all ye will make choice of, looke not to beautie, because it is deceitfull, nor to riches, because they take their wings, and flie away; but praise her who feareth the Lord. Jeremie in his lamentations hath relation to this; *Their virgines mourne, neither dance they.*

^k Talmud.
tertia seder
N ashim.

Lamen. 1. 4.

PARAG. XI. Diatriba I.

The time betwixt the affiancing, and the marriage.

Canon.

Betwixt the affiancing and the marriage, their inter-
vened a long time.

Confir.

Let her stay with vs dayes or ten.

Gen. 24.

Illust.

Dayes, put absolutely, signifie a yeare, Gen. 8. *At the end of dayes*, that is, of a yeare. So, Targum paraphrases the place, Gen. 24. ¹ *Aut decem menses*: but *ten*, when it is referred to monethes, signifies dayes. *Leuit. 16. 7. In the seventh moneth the tenth*, that is, the tenth day: but referred to yeares, it hath relation to moneths. *Let her stay with vs a yeare, or at the least ten moneths.* What sense were this, or at the least ten dayes, the reason of this accompr was, because they had not the moneths distinguished by names as after the captiuitie.

¹ Targ. Jo-
nath.

Canon.

The man gaue the dowrie to the woman.

Confir.

David being but poore; *Gaue so many skinnes of the Philistims.* So, *Sechem* askes, what dowrie they would aske of him.

1. Sam. 18.

21.

Gen 34.

12.

Illust.

^m The bride brought only to her husband, her cloathes, ornaments, and Iewels *Nedunya*, this was *dos mulieris*; the woman's dowrie.

= *Eliu Le-
vita.*

Canon.

They were not exorbitant in their dowries.

Confir.

Pecunia pendit opus est dos virginum, Weigh thy silver

Exod. 22.
17.

according to the dowrie of the virgines; and this they gathered to haue beene *fiftie shekles*, *Deut. 22. 29.* Then hee shall giue who hath lyen with her *fiftie shekles*.

PARAGR. XI. Distrib. 2.

The time of their marriage.

Canon.

Confir.

Math. 25. 1.

Luk. 12.

Canon.

Illust.

Their marriages were in the night.

And at mid-night the virgines came to waite for the bridegroomes returne, with their lampes in their hands.

They vsed solemne words in their marriage.

"Eslo mihi in uxorem secundum legem Moysis & Israel: & ego iuxta verbum Dei colam te, honorabo te, & regam iuxta morem qui colunt, honorant, & regunt uxores suas fideliter: do autem tibi dotem virginitatis tue ducentos denarios (id est 50. siclos) quine tam alimentum tuum, & vestitum atque sufficientem necessitatem tuam: item cognitionem tui iuxta consuetudinem uniuersę terre, that is, Be thou a wife to me, according to the Law of Moses and Israel, and I shall worship and honour thee according to the word of God: I shall see thee and governe thee, according to the custome of those, who worship, honour, and governe their wives faithfully: I giue to thee for the dowrie of thy virginity 200. pence (that is, 50. shekles) as also thy foode, cloathing, and thy sufficient necessitie. Also a knowing of the according to the custome of the whole earth.

1. Pet. 3. 7.

Here marke first how the Scripture, hath relation to this forme of speech, *Honour your wives as the weaker vessels.*

Numb. 30.
1. Cor. 7. 3.

Secondly, he promises to his wife according to the Scriptures; *Vicium, amictum, & debitum tempus, Meate, cloathing, and the time of knowing her: which the Apostle calles: Due beneuolence, and heere by modestie of speech*

it

"Talm. B. by'on. S. lemnis forma conse. crandi sibi uxorem. Exemplar instrumenti doctis in dorum ex Talm. Babylonico transscriptum, ex Cornelio Bertramo in quo hæc verba.

it is called *via omnis terre*, Gen. 19. We have none to goe into vs after the way of all flesh.

The marriage was perfected by three things.

1. ° *Bekefebb*, *argento*, with silver, 2. *Vbristat*, scripto, from *satar numerare*, which is to write, 3. *Bebia*, hoc est coitu, in knowing her. Hence is that saying of theirs. *Quid sunt uxores & quid concubine*, *uxores sunt cum instrumento*, dote, & *sponsalibus*: *concubine neque, cum hac nec illa*. What are wives, and what are concubines: the instrument, dowrie, and wedding, make a wife: but the concubines have none of these.

The bride in token of her subiection, covered her head with a veile.

Therefore shee took a veile and covered her selfe.

When shee was a maide, shee put a veile vpon her face. Hieron. *Nulla sit tibi amabilis que procedens in publicum, vix vno oculo qui viæ necessarius patente egreditur*, that is, Let her be amiable to thee, who going in publike; goes scarcely with one eye open, necessary to the way. This veile was taken off her face in the day of her marriage, therefore it was called *ανακαλυπτήριον*, a veile, by the Greekes, because that day she went with her face vncovered, and the gifts which were sent to her, were called *ανακαλυπτήρια*. The veile which covered her face in her virginity, was a token of her modestie; so the veile which covered her head when shee was married, was a token of her subiection: therefore when her husband was ialous of her, shee is commanded to stand bare headed before the Priest, vntill shee be cleared of that suspicion, as not being vnder the husbands subiection all this time.

The speciall friends of the wedding were *νεμπαγυγος*, the conuoyer of the bride, and *παπανυμπε*, the conuoyer of the bridegroome.

Νεμπαγυγος, was called the bridegroomes companion, *Socius ejus*, and by the Chaldies *Shushethinim*, *socij*, companions.

Cc 3

When

° Talmud.
tertia sedar
Kiddushim
de sponsali-
bus.

° Hieron.

Tertul. de Ve-
land Virg.

Canon.
Illust.

Canon.
Confir.
Gen. 24. 65.
Illust.

Numb. 5.
18.

Canon.
Confir.
Iudges 14.
10.

Illust.

When the bride was brought to the bridegroomes chamber, shee was brought, *Per νυμφαγωγον*, and the bridegroom was conuoyed, *per παραινυμνον*, him the Latines called *Auspex*, inde *bonum auspiciū*: the rest who were at the marriage, were called the children of the wedding.

Math. 9. 13.

Deut. 22.
15.

The witnesses who conueyed them, kept the chamber that night, vpon the morrow they receiued the tokens of her virginitie and kept them. If afterwards her husband was iealous of her, that she had not bin a maide when he married her; the witnesses were to produce the sheete called *Sudar*, and the father was to show it before the iudges. The father himselfe had not the keeping of the sheete.

*Talmud in
tertia sedar
Nashim, id
est mulierum*

Canon.**Confir.**

Iudg. 14. 17

Illust.

Their marriages lasted seauen dayes.
Then Sampsons wife wept seauen dayes, whilst the feast lasted.

As their marriages lasted seauen dayes: So they appointed seauen dayes for mourning at their burials: as they called marriage: *Via omnis carnis*, the way of all flesh. So, death is called, *Via omnis carnis*. *I goe the way of all flesh*: and they appointed seauen dayes, aswell for the one, as for the other.

Gen. 19. 31

Ios. 2. 14.

Canon.**Confir.**

Iudg. 14.

Illust.

At their marriages, they propounded questions and riddles.

I will put forth a riddle vnto you, and if ye can declare it within seuen dayes of the feast.

The Greekes from them learned their *γυμνὰ*, hard questions, and their *ἐπιρωτοπιστὰ*, questions at meate.

Ruth. 1. 4.

When they were married, they prayed thus for them, *Deo Deus tibi requiem*, God giue thee rest. And the Hea-then when they were married said. *Est in portu*, He is in the gate.

The women after they were married, went seldome abroad.

Habita.

Confir.
Psal. 68.

Habitatio domus dividet spolia, that is, the women, who dwell at home divided the spoile. So, 1. Tim. 2. 15. They were called *δικοφύς domoportæ*.

Illust.

The Greekes called them, *δικοφύαι*, home setters, and *οικονομοί*, house-bearers, and the Latines *Cisarsæ*, dwellers in cottages: the heathen painted before the modest womens doores. *Venus* sitting upon a snail, *Quæ domiporta vocatur*, called a house-bearer, to teach the matrones to stay at home, and to carry their houses about with them: So, the virgines were called by the Hebrewes, *Gnalamoth*, *abscouditæ*, hid, and by the Greekes *κατακλιςται*, shut up, and the places of their abode *παρθενάαι*, *Cella virginales*, virgines cels.

^r *Causab. contro. Baron.*

Contrary to these are whoores. *Prou. 7. 12.* now shee is in this corner, and now in that, therefore the Chaldies call an whoore *egredientem*, *niphcath bara*, going abroad, and a whoore the daughter of a whoore, *egredientem filiam egredientis*, a goer forth, the daughter of a goer forth, *Gen. 34.* Should be make our sister as a whoore. *Targ. an sicut exeuntem for as.*

^r *Targ. Sephar Gnalamoth.*

PARAG. XI. *Distrib. 3.*

Of their diuorſe.

Canon.

THE man gaue the bill of diuorſe to the woman.
In their corrupter times, the woman gaue also the bill of diuorſe to the man.

Confir.
Mark. 10.
12.

And if the woman put away her husband.

Illust.

In the time of *Herod* the great, his sister *Salome* gaue to her husband *Cristobarnus*, the first bill of diuorſe. Amongst the Romanes, it was vsuall for the women to giue their men the bill of diuorſe.

^r *Scaliger in Enſeb.*

* By the Atticke law, they had two distinct names: if the

^r *Aristoph. in Nubibus*

the man put away his wife, it was called ἀποτίμειν, *to send her away*: but if the woman went from her husband, it was called ἀπολείπειν, *to leave him*: the reason why the man was said ἀποτίμειν, was, because he had the authority to cast her out, for the house was his: shee was said only ἀπολείπειν, *to leave him* and goe her waies out of the house; and also was said ἀπογράφειν ἀπολείπειν, *Quando mittebat repudium viro, when shee sent the diuorcement to the man*: and ἡ ἐκτίσις διουρτίου, *the act of diuorcement*, vpon the mans part, was called δίκη ἀποπομπῆς, *the accusation of putting away*.

The bill of diuorce, was called *Sepher keritoth, she da dimissionis, the bill of letting goe*, and it was written after this sort. * Tu N. Esto expulsa a me, & sis libera, & domina tui ipsius, ad abeundum & nubendum omni viro cui vis; & nemo reſciatur propter nomen meum: hic erit libellus repudiij, & epistola dimissionis iuxta legem Moſis. That is, Thou N. goe away from me, and be free and Miſtris of thy owne ſelfe, to goe to marry whom thou wilt, and let none be reſuſed for my name; this ſhall be the bill of diuorce, and the epiſtle of putting away, according to the Law of Moſes.

* Talmud. tertius ſedar lib. 4. Giſtim de diuorij.

Chriſt obieſts to the Iewes, *Matth. 5. 31.* how they vſed to giue to their wiues the bill of diuorce, hauing relation to their traditions in the *Talmud*, (ſor although the *Talmud* was not all gathered together till long after Chriſts death, yet it was taught in their Schooles long before: in *Sura, Nehard, and Pumbeditha*, and they had ſeueral treatiſes of it.

Our Sauour Chriſt ſaith, *He who puts away his wife, and marries another, commits adulterie*, and if ſhee marry another ſhee commits adulterie. *Dent. 24. 4. Hittameah*, is ſuch a compoſition, that it implyeth both, *The deſiling of her ſelfe and of her husband who put her away*.

What are we to thinke of this Law of diuorce? Anſw. Chriſt ſaith it was permitted to the Iewes for the hardneſſe

Math. 5.
31.

Queſt.

nesse of their hearts. *Solon* being asked, whether he had giuen the Athenians the best lawes or not? answered, the best that they could suffer. The wise Law-giuer in policie, accommodates his lawes to the constitution of the people, as the shooc-maker makes the shooc for the crooked foot. The wise men amongst the Iewes, approoued neuer this diuorce. *Ben Sirah* being asked by one, who had a great shrew to his wife, if he might diuorce with her for that; answered, *Os quod cecidit in sorte tua rode illud, Be content with her and seeke not another.*

Can. m.

It was vsuall for the men among the Iewes, to haue many wiues at once, but not for the woman to haue many husbands at once.

Object.
2 Tim. 5. 9.

If shee had beene the wife of one husband: (the Apostle meanes not here, if a widdow marry againe) then it may seeme that shee hath had more husbands at once? Answer, there are two sorts of digamie: direct digamie, when one hath two at once, this was neuer permitted to the woman: indirect digamie, when one being put away, they marry another; and in this sense, the woman may be said to haue moe husbands: by the Law of God shee might not diuorce from her first husband; but it was permitted amongst the Iewes, and commanded amongst the Gentiles. *Iure humano*, according to the law of man, shee was the wife of the second husband. But *Iure diuino*, according to the Law of God, of the first husband.

Hof 4. 10.

The polygamie of the fathers, seemes to haue beene a mid sinne, betwixt fornication and adulterie. *They shall commit adulterie, and shall not increase.* This seemes to be spoken of polygamists and not of adulterers: for it was no punishment for adulterers to want children; but the polygamists of purpose, married many wiues, that they might multiply children. 2. This word *to commit adulterie*, is taken sometimes largely, as in the seauenth commandement; as well for fornication as for

Dd

adul-

adulterie; so here it may be taken for polygamie also, although it be not properly adulterie: So incest is called fornication. 1. Cor. 5. *When a man lyes with his mother in law*: the lesse includes the greater: so here, the greater includes the lesse.

Man doth something which agrees to him, *Ex natura generis*, as he is a liuing creature to beget. 2. he doth something which agrees to him, *Ex natura speciei*, as to beget a reasonable creature, this hee doth as a man. 3. he doth something, as a faithfull man: marrying his wife he represents Christ, & shee represents the Church. Although polygamie crosse not the two first ends, yet it directly crosses the third end, for as Christ hath but one wife (his Church) so should the faithfull man haue but one wife.

PARAG. XII.

Of their Feasts.

Canon.

Confir.

Esa. 28. 8.

Illust.

Esa. 1. 10.

Esa. 1. 8.

THe Iewes were more excessive in their feasts, then the Heathen.

For all their tables are full of filthie vomiting, no place is cleane, .So, Hosea 7. 5.

The Persians were very moderate in their feasts: they dranke in their first seruice only water out of the riuer *Chaspris*; and in their next seruice wine. *When Albuernus was in his wine he sent for Vastis*: that is, whē he was in his second seruice; and not when he was drunke, as it is commonly taken: for they had there *οἰνοποῖ* *inspectores vini*, to looke upon the wine; who marked the guests at the feasts, and suffered none to force others to drinke: these were called also *οφθαλμοι*, *the eyes of the feast*.

The Babylonians in their feasts exceeded more: in their

Iewes.

See the
marginall
note of the
English Bi-
ble.

Persians.

I r. 25. 26. their drunken feast & *Shaka*, all beaſtlineſſe was committed; the ſeruants were Lords of miſ-rule, all the time of this feaſt: at this feaſt *Baltaſar* was killed.

*Babyloni-
ans.
& Fuller.
Miſt.
Scaliger in
Enſeb.*

Canon. The Iewes in their feaſts, powred oynment vpon their gueſts and kiſſed them.

Conſir. *Let not oynment be wanting to thy head.* David deſcribing a flatterer, points at theſe two; the kiſſes of a flatterer, *Et oleum peccatorum*, and the oyle of ſinners.

Canon. They vſed in their feaſts, to giue their flatterers a paſtie baked with hony, *Subannationum uſulate placenta*, the baked paſties of ſcoffings: So, *Pſal.* 35. 5. with the falſe ſcoffers at cakes, or banquetts.

Illyſt. *Gung*, is called a paſtie, and *Gnugoth*, flatterers, becauſe in their feaſts they threw a paſtie to theſe paraſites, hence *Matth.* 4. the deuill in the Syriacke is ſaid, *akal-kartha comedee accuſationes*, to eate accuſations, it ſhould not be tranſlated *Divulgare accuſationes*, to proclaim accuſations. The Greekes called theſe *φιλονηδες*, louers of paſties, and paraſites: they had two ſorts of them, the firſt *communis paraſitis*, the groſſe paraſite, & *συνοπαριτης*, who did things with a great ſhow of honeſtie: the Latines called them, *Amici menſales*, board friends.

Canon. At their feaſts they burnt incenſe for their gueſts to ſmell.

Conſir. *And ſatteſt vpon a coſtly bed, and a table prepared before it, whereupon thou haſt ſet mine incenſe and mine oyle.*

Illyſt. The Church alludes to this forme. *My ſpikenard ſendeth forth the ſmell thereof.*

Canon. The times of their feaſts were, firſt at the weyning of their children, as *Iſaac*, and *Iſmael.* 2. at the making of their couenants, as *David*, and *Abner.* 2. *Sam.* 3. thirdly, to ſhew their glory, as *Salomon.* 1. *King.* 3. So, *Aſthuerus*, *Eſther* 1. 2. fourthly, vpon their birth dayes, as *Pharaoh Gen.* 40. 20. and *Herod.* *Marke* 6. 5. fifthly, in the day of the coronation of their kings. *Hof.* 7. 5. *This is the day of our king.*

Canon.

They dranke their wine in a tridentall cuppe, containing halfe an english pint.

Confir.

Psal. 106.

13.

Illust.

I will take the cup of saluation, and call vpon the name of the Lord.

² Therefore they say, he who drinks all the cup at one draught, *Gulosus est*, he is a glutton: he who drinks it at two, *Vinit secundum viam terre*, that is, as a ciuill man: but he who drinks it at three; *Est elato spiritu*, hee is proud.

² Buxtorf, ex Betza Rabbin. fol. 252. Gram. Chald.

The wine which they dranke (when it excelled) was described by two properties: first, *Cant. 9.9. Loquitur in labijs dormientium*, it speaks in the lippes of the sleepers. 2. *Prou. 23. Itat per rectitudines*, that is, agreeable for man. So, *Cant. 6. Vinum ambulans in rectitudinibus*, id est, conueniens homini: Wine going upright, that is, agreeable to man.

P. ou 9. 5.

Ila. 5. 22.

² This wine which they dranke when it was not mixed, it was called *Chamra chajja*, *χαμαίον*, *vinum vivum*, quicke wine: when it was mixed, it was called *Chamre maria*, *vinum dilutum*, setled wine: when it was mixed with spices, it was *Mishah*, *mixtum*, mixt.

² AVENA. Lexicon Hebraic.

Canon.

They vsed to coole their wine with snow out of Libanus.

Confir.

Prou. 25.

13.

As the cold of snow in the time of haruest.

They had their taster, who tasted their wine, the Greekes called him *αρογιστης*, the taster; & *αρχιτεράλιος*, the chiefe of the feast: in the Arabicke, he is called *Caput discubitus*, principall for the sitting: and the Latines called them, *Modiperatores*, who set downe lawes for their drinking: the Hebrewes say, ² *Vinum est domini sed bonitas est pincerne*, the wine is the masters, but the goodnesse the drawers.

² Talm. lib. Chag.

Canon.

Confir.

Prou. 17.

15.

Illust.

Their common suppers were of hearbs.

Better is a supper of hearbes.

This *Plautus* called *Cœnam terrestrem*, an earthly supper. They

*vide Hec-
steri Lexicon
Chaldaicum.*

*Corr. de
re Rust.*

Deut. 31. 18

^b They were not great eaters of flesh: therefore he was counted a glutton amongst them., who eate *τάρτημαρ carnis*, a pound of flesh: and dranke *logum vini*, a quart of wine; the Latines called this common fare, *mensa necessaria*, a necessary board: ^c The fathers before the flood, liued vpon hearbes, but after, they will haue garlicke, leekes, fish, cucumbers: nature is content with little, but grace with lesse.

Canon.

They had but two meales in the day, their dinner and their supper: their dinner was short, but their supper continued longer time, and then they made their greatest cheere.

Luk. 14. 16.

Hence it is called a supper, and a great supper in the Scripture. The Greekes exceeded more: first, they had their *ἀρπαγμα* or *break-fast*. 2. their *ἀριστον* or dinner. 3. they had their *ισπτισμα* or *beauer*. 4. *δειπνον*, their supper. 5. *δειπνον αὐτῶν*, their *dimissorie supper*,

PARAG. XII. Diatriba. I.

Of the forme of their Tables.

Canon.

Their tables were round, like to the forme of an halfe Moone.

Confir.

Plal 128. 3.

Cant. 1. 12. In discubitu suo circulari, at his round table. So, Thy children shall be like Oline plants round about thy table.

Canon.

They sate in beds round about the table, three in a bed, and sometimes foure.

Confir.

Ezech. 23.

41.

Illyst.

Thou sate gloriously vpon a bed, and the table was couered before it.

They had three sorts of beds. 1. their sleeping beds. 2. their dining beds, in which after meate, they vsed to rest themselues. 3. *Sam. 4. 5. Et ipse cubabat cubitum meri.*

diei, who slept on a bed at noone; these were called *ὑπαβητα*, couches, and the Greekes called them *ὑβήματα*, resting beds, *παρὰ τὸ βεβῆαι somnum lenem capere, to take a soft sleepe: βεβῆαι, μετὰ τὸ βορᾶν ἔχειν, post cibum sumptum recidere*, this we call a nappe: sometimes they call this rest *μεσσηνία*, a prandio interquiescere, to rest after dinner, therefore prandium a dinner, was called *μεσσηνία*, tempus meridianum, the noone time.

Their chambers were called *τριχλῖν* because there were three beds in one house, sometimes *τετραχλῖν*, because foure beds were in the house, sometimes *ἑπταχλῖν*, seven beds, sometimes *ἐικοσιχλῖν* & twenty beds.

Their beds were likewise called *τριχλῖν*, because they used to sit three in a bed, and some times foure, as Horat:

Sape tribus lectis videas canare quater mos.

That is;

Foure or three beds, you oft shall feasted see.

They wash their feet before they entred into their beds, lest they should defile them.

The woman stood behind him, and began to wash his feet.

The Hebrewes haue a saying. *Prepara te in vestibulo ut possis ingredi triclinium*, prepare thy selfe in the entrie, that thou mayest goe into thy bed: and the Greekes had their *ποδονίπτροι*, their feete washers. All the time that they sate in the beds at dinner or supper, they sate bare-footed, and he who rose from the table, called for his shoes; *Et soleas poscit* he asked his sandels.

After they had washed their feete, they used to annoynt them. Luke 7. 46. this was physicall for the stopping of the pores which were open then.

When they did sit at meate, he who was best beloved, leaned in the bosome of the master of the feast.

John the beloved Disciple, who leaned in the bosome of Christ.

From this custome, is that speech borrowed, to be in

A bra-

Canon.

Confir.

Luke 7. 38.

Illust.

Canon.

Confir.

Ioh 13.

Illust.

^d Calim.

^e Horat. lib. Epist.

^f Horat. lib. Epist.

Luk. 16. 22

Abrahams bosome, to signifie the familiaritie and society which the Saints of God, shall haue with the father of the faithfull in heauen: as also to signifie the vnitie of essence, betwixt the Father and the Sonne. The Apostle saith, *He came out of the bosome of the Father.*

Can. 2.

This kinde of sitting, is called by the Chaldie paraphrast, *Hashibboth shemol, discubitus sinister*; because they leaned vpon their left elbow: then their right arme was vnder their beloueds necke, when they did not eate: but when they leaned vpon their right elbow, it was called *discubitus dexter, the leaning on the right elbow*: then their left arme was vnder their beloueds necke.

At the first, they sate streight vp at meate as we doe, *Gen. 27. 19.* but in *Salomons* dayes, and *Amos* time, they lay in beds: *Homer* describes the Greekes sitting, and not leaning at their banquets.

*Homer
Iliad.*

Marke the difference betwixt these three. *Portari in sinu, recumbere in sinu, cubare in sinu.* To be borne in the bosome, to leane in the bosome, to lye in the bosome. *Portari in sinu*, is of infants, *Numb. 11. 12.* *Can I carry all these as infants in my bosome.* *Cubare in sinu, est uxoris, Mich. 7. 5.* *From her that lyes in thy bosome.* *Recumbere in sinu, est dilecti, Iohn 13.* *The beloued Disciple, who leaned in the bosome of Christ.*

Canon.

When they sate at meate, their feete lay out behind them,

Confir.

Luke 7.

When Christ was at table, Marie stood at his feete: because his feete lay out when he sate at table.

PARAG. XIII.

Of their Apparell.

Canon.

THe fashion of their apparell changed as necessitie vrged.

When

Illust.

Exod. 12.

When they were in Egypt, their cloathes were long, reaching to their feete: therefore when they went out of Egypt, they were bidden, *Gird up your loynes.*

When they trauelled in the wildernes, their cloathes reached to their mid-legge: therefore the Priests when they went vpon the Altar, they are bid put linnen breeches vpon them, least their nakednesse should be seene, because then their cloathes were short, fit for their traueilling, in the wildernes. The Greekes called this short coate fit for traueilling *οδοπορικος* *uictoria vestis*, *cloathes meete for going.*

When they came to Canaan, their cloathes reached to their feete againe. *Reuel. 1. 13. I saw him with ποδα-
πῆς*, *cloathes reaching to his feete*: Such were the Persians stateliest garments. *Esther 6. 10. Festina, cape κρησιν αδον*, *take thy mantle, id est, κρησιν αδον*, *dependens ad pedes*, *Thy mantle hanging downe to thy feete.*

Deut. 22. 5.

God insitured apparell for necessitie, to couer nakednesse. 2. for commoditie, short or long, to further them in their iourney. 3. to distinguish sexes. *A man must not put vpon him womans apparell.* 4. to distinguish callings, as the noble from the baser: but the deuill hath found out a fitt sort, to be an inticement to filthinesse and vncleanenesse. *Prou. 7. 10. And shee came forth in a whoores apparell.* There is some sort of apparell, which becomes not any honest woman, therefore the heathen had, *ἡ γυναικωσυνες* *mulierum inspectores*, *qui mulierum cultui praeerant*, the beholders of women, that were ouerseers of womens arrayment.

¹ *Sigonius*,
lib. 4.

Canon.**Confir.**

Esa. 61. 7.

Canon.**Confir.**

Luke 3. 11.

Illust.

Their cloathes had a wide bosome.

It shall be rendred into thy bosome abundantly.

They had diuers sorts of apparell.

He who hath two coates, let him part with him that hath none.

¹ At the first, man had but one coate, but afterward they

² *Canisb.*
contr. Baron.

they vsed two: their vpper coate, and their inward: their vpper coate the Hebre wes called *Megnil*, *superior*, the upper coate, the Greekes *ιματιον* a cloake, and the Latines, *toga vel pallium*, a gowne or a cloake, the inward they called *χιτων* or *tunica*, a coate, Christ had these two sorts of coates, his inward coate was wouen; vpon which the souldiers cast the lors: and his vpper coate was made of foure parts, which the souldiers parted.

The colours of their cloathes were diuerse.

The cloathes of the nobler sort were white, *Eccles. 10.*

17. Let thy clothes be white. James 2. 2. ^k Therefore Church-men were forbidden to weare white, as fit only for the nobles: for this cause it was, that the nobles were called *Chorim, candidi*, white: and the Greekes from them *ἄγος*, Noble, & the Dutch *Her, Lord*: these cloathes they vsed to scoure often: hence, so often ye shall reade mention made of the fullers in the Scripture: *Whiter then the fuller could make.*

Marke the sparingnesse of the ancient Nobilitie, who vsed to show the selfe-same cloathes often, and to weare them: but now every day they must change a sute. *Luke 16. 19.* *ἰνδιδόσκουσι*, *frequentativum*, whereby is signified the pride of the rich glutton, who was daily richly apparelled.

Sometimes they wore scarlet: and sometimes purple.

The Kings children were cloathed in coates of diuers colours.

The Babylonians exceeded in pride: they wore garments of diuers colours, who were not the Kings children. *Iosaph. 7. 21.* *Addereth Siner*, a Babylonish garment, the 70. translates it a garment of diuers colours. So, they of Tyre commonly wore crownes, which belongs onely to kings.

The baser sort of cloathes were soyled blacke.

Non stabit cum obscuris: Hee shall not stand with the base.

E c

The

Math. 27.
35.

Canon.
illust.

1. King. 21.
8.

Mark. 9. 3.

Note.

Lament. 4.
Luk. 16.

Canon.

Confir.

2. Sam. 13.
18.

illust.

Ezech. 28.
13.

Canon.

Confir.

Prov. 22.

^k Hieron. ad
Iovinianum.

Canon.

Confir.

2. King. 1.

Math. 3. 4.

Math. 17.

15.

Canon.

The Prophets wore a hayrie gowne.

For this, *Elias* is called a *hayrie man*: and *Iohn* the Baptist following him, was clothed in *Carmels hayre*.

The false Prophets, when they would deceiue the people, put vpon them a hayrie gowne. *Zach. 13.* And Christ bids, beware of those, who come clothed in sheepe skinnes, but inwardly are rauening wolues.

They had broad girdles, in which they carryed their money, called *Zona*. Hence *Perdere Zonam*, amongst the Latines, is to loose credite, as, *Soluere Zonam*, was, to loose their chastitie, *Quia nuptiarum die soluebatur Zona*: because the day of marriage, their girdles was loosed.

¹ Alex. ab
Alex.

PARAG. XIII.

Of their Warres.

Canon.

Illust.

Exod. 24.

They had Gods commandement or approbation for their warres.

They had two sorts of warres, *Milchamoth mitzba, bella precepti*, Warres by command, God out of his owne mouth, commanded to make warre against them. Their other warres were *milchamoth charasoth, bella spontanea*, voluntary warres, they had an approbation of God to these warres, when they had iust cause: as for defence, for correction, for recouery; not for cruelty, or desire of reuenge. Last, when they vsed moderation in their victories. The Israelites were too cruell against the Beniamites, *Excessit medicina modum*, the physicke exceeded measure.

Canon.

Illust.

Iosu. 11.

Before they were to besiege any citie, they were to offer them conditions of peace.

This was to be vnderstood, as well of the seauen nations, as of other people: none of the nations tooke peace with

with Israel, but the Chiuzeans, and the Gibeonites: the rest were all slaine, because the Lord hardened their hearts, else they had receiued the conditions of peace.

Quest.

What was the reason then, why the Gibeonites by craft sought peace, faining themselves to bee people come from a farre countrey? *Maymonides* answers, that the Gibeonites at first refused the conditions of peace with the rest; therefore the Israelites concluded, according to Gods direction to roote them out: they vnderstanding that this sentence was given out against them, sought by craft now to enter in league with the people of God.

= *Maymon.*

Deut. 7.

The seauen nations, if they refused peace; men, wife, and children were to be destroyed, but other nations who refused, the males only were to be killed. When they went to warre, they had *Mesbiah milchamah, vnctum belli*, who stirred vp the souldiers to courage. *Deut. 20.*

Canon.
Illustr.

2. Sam. 20.

Eph. 6. 14.

The souldiers were armed, when they went to warre. They had a broad girdle, wherewith they girded there vpper and neather armour, and it was a great safeguard to the souldiers: therefore *Iob 39. 3.* saith, *Gird up thy loynes like a man*: speaking to *Iob* as a souldier: the Apostle alludes to this, calling it *the girdle of vertue*. Amongst the Macedonians, they who had not killed an enemy, were not girded with a souldiers girdle, but in disgrace with a halter, and they were called *discincti*.

Eph. 6. 16.

Psal. 68.

Their arrowes were dipped in poyson of Serpents, which burnt the flesh of those in whom they were shot: the Apostle alludes to this: *The ferie darts of the wicked*: because they burne those whom he shootes them at, as fire. Their arrowes were of reedes, *frange turbam arundineam*. So, the Latines *perque ilia venit arundo*: *The dart came thorow my entrals*.

They had a short sword or cutlesse, called *segur*, *acinacis*. *Psal. 35. 3.* *Bring forth the speare. Vsesegar, the sword*:

Ee 2

it

it should not be translated, and stop up the way.

When they fought, they fought sometimes on horse-backe, the Greekes called him *Monippos*. *Prou. 6. Pouerty comes like an armed man, vir clipei.* So, they called their horse-men, *μνιπτατοι*, who were sent armed with a target and a speare, swifter then a footman: these the Latines called *veredarius*.

Sometimes they fought in chariots. *1. Kings 20. 14. Quis nectet currus ad bellum, who shall order the battell.* So, *Ierm. 46. 4. Exod. 14. 6.* These chariots were called by the Greekes *δωδωποι*, because it held two; the wagoner *auriga*; and him who fought, called *ταυαβαρις*.

PARAG. XIIII. Diatriba. I.

Of the forme of their Campe.

Canon.
Illust.

They had two sorts of incamping.

They had one for their Ciuill warres, another when they pitched about the Arke,

When they pitched their Ciuill campe, their campe was round. *Esay 23. Sedet Rex in pilata acie, the King sits in his round campe.* So, *Iob 15. 24.* And they set their baggage round about the campe, to saue them from the incursion of the enemy, and the King sat in the midst. *2. Sam. 17. 20.* because the campe was round, therefore it was called *Pilata acies*.

When they pitched about the Arke, their campe was foure square: three tribes before, three tribes behind, three vpon the South, and three vpon the North.

John in the *Reuel. 21. 13.* makes an allusion to sundry things in the tabernacle, and the tents about it: first, it was called the Lords campe, so is Ierusalem. 2. it was
four

Numb. 2.

four square, so is the Citie of God; 3. there are three tribes vpon every quarter, so Ierusalem hath three gates vpon the East, West, South, and North. 4. as betwixt the sanctuarie and the tribes, their came foure companies, *Moses* and *Aaron*, and the Priests vpon the East, the *Cohathites* vpon the South, the *Gershonites* vpon the West, and the *Merarites* vpon the North, to watch the holy place. So betwixt Gods throne, and the 24. elders compassing it, there were foure liuing creatures full of eyes. *Reuel. 9. 6. 10.* Last, as no vnclane thing might come within the campe. *Numb. 12. 3.* nor within the Temple, therefore the gates of it are called *the gates of iustice*. So no vnclane thing may enter within the campe of God. *Reuel. 21.*

Psal. 118.
19.

God was a speciall protectour of them in their marching.

Esay 51. 11. I will go before you, and gather you in, This is a speech borrowed from Gods sauing of them, when they marched. When they marched, the cloud went before them, and *Dan* called the gathering Host, came behind, to saue the weake and the taile of the host: God is that good shepheard, who will loose none of his sheepe.

Psal. 82.

Stirre vp thy strength before Benjamin, Ephraim, and Manasses: when the Arke marched, *Benjamin* was behind the Arke with these two tribes; the Arke was called the strength of God. 2. *Chron. 6. 41.* he meanes then, that God would shew his strength when the Arke removed.

So long as *Moses* liued, the cloud went before in the wilderness, and two of the tribes went before the Arke; but when *Moses* was dead, the cloud vanished, and *Iosuah* got the conducting of the people, and the Arke went before them into Canaan.

Doct.

When *Moses* and the cloud of the ceremonies eu-
 Ec 3 nished,

Canon.

Confr.

Illust.

2 Cor. 5.

nished, then Iesus takes the leading, who is our Arke, and brings his people to Canaan.

They vsed stratagems in their warre.

Gedeon vsed pitchers with lampes in them, Iudg. 7. 16.

2. Cor. 4. 7. The Apostle seemes to allude to this place, where he saith, *We haue this treasure (or light) in earthen vessels.*

PARAG. XIII. Distrib. 2.

Of their colours or ensignes.

Canon.

Illust.

They carryed in their colours, some significantie signe.

^a *Indah* carryed a Lyon in his standard, *Ephraim* an Oxe, *Dan* a Serpent, *Nephtholim* an Hind, & they say *Reuben* carryed the picture of a Man, because he found out the mandrakes (which *Columella* calles *semi-hominem*) which are not vnlike to a man. These were to represent *Isaacs* blessings to his children.

^a *Drus. in Pentat.*

So the Angels, *Ezech. 1.* appeare with the face of a Man, of a Lyon, of an Eagle, and of an Oxe: they appeare in the likenesse of a man, because of all visible creatures, he is the most vnderstanding: in the likenesse of a lyon, because of all visible creatures, he is most courageous; in the likenesse of an Eagle, because he is most swift; in the likenesse of an Oxe, *propter obsequium*, for obedience, because he is most obedient.

An Angell then, is a most vnderstanding strong, swift, and obedient creature, pitching about the Saints to defend them.

In the Host of Israel, one carries the likenesse of a man, another of a lyon, another of an oxe, another of a serpent, another of an asse, another of an wolfe: here are

Dan. 7.6,7

are some excellent creatures as the man, and the lyon; but some are bad, as the serpent, asse, wolfe. The Angels carrie in their colours onely, the most excellent creatures; but *Daniel* when he describes the colours of the persecutors of the Church; the beasts there, are more fierce and cruell; one like a Beare having three ribbes in his mouth betwene his teeth: another like a Leopard which had foure heads: another fearefull and terrible, which had great yron teeth, vnlike vnto the beasts before.

Doctrine

The visible Church is a mid'st betwixt the triumphant, and the wicked world persecuting the Church, they are neither the best nor the worst, but a middle sort betwixt the two.

Canon.

The Assyrians gaue in their colours a Dove.

Confir.

Ierm. 50.16. Fly from the face of the Dove; that is, from the Assyrians.

Illust.

° The Syrians sayned, that *Semiramis*, the daughter of *Belochus*, was hatcht of an egge, and nourished by the Doves; therefore shee proouing a worthy Princessse. ° They gaue the Dove in their colours, and they called the Dove *Semiramis*: her proper name was first *Atossa*, then shee was called *Semiramis*.

° Scalig. in Ench.

° See 8. vii. Metamorph. 4.

Canon.

When the Scriptures make mention of these Poeticall fictions, it allowes not the fable, but speakes of it as of a thing receiued among the heathen.

Illust.

The Poets saine, when *Neptunes* sonne was cutting vine branches, that *Venus* came and tooke his axe from him; and hanging it vp vpon one of the branches of the vine tree, it fell from the vine branch, and killed *Neptunes* sonne; vpon this there fell out a great strife, betwixt *Venus* and *Neptune*. They went to Athens to *Mars*, their to be iudged: *Mars* sitting vpon a rocke iudged them.

Therefore it was called *ἀφ' αὐτοῦ* from *Αἴγιος*, *Mars*, and

1. Sam. 5. 2.

A. 16. 16.

A. 18. 11.

Iob 9. 9.

2. Pet. 2. 4.

and wayes a rocke. *Aetes* 17. 29. When the Apostle makes mention of this streete, he iustifies not this fable, but speakes of the name receiued in vse. * So *Dorseta* changed into a fish, the Syrians worshiped her as a God, & the Philistims their *Dagon*: here the scripture approoues not the fable. So concerning the *pythouisse*, the Scripture approoues not the fable, that *Apollo* killed the Serpent, and therefore he was called *Pythius*. So *Cistor* and *Pollux*, *Orion*, and *Tartarus*.

* Scalig. in Euseb.

The Romanes had in their banners, an Eagle, a Wolfe, a Minotaure, a Horse, and a Boare; but *Caius Marins* reiected them all, but the Eagle; and *Constantine* the Great, caused to put in his colours the signe of the Crosse, or rather the two first letters of Christs name, x and p.

Doctrine

The Israelites trusting too much to the Arke, the Troians to their *Palladium*, the Asiatickes to their *Pessimumium*, The Romanes to their *Ancilia*, and the Christians to the Crosse, were often ouerthrowne.

Exod. 15.

11.

The Iewes carryed this *Motto* or *Diton* in their armes, *Mi camolia Iehoua ben Elohim, quis sicut tu inter Deos, who is like thee amongst the Gods*; and they writ it, *per notoricon*, or abbreviation, the first letter of euery word only, which they called *mackbe*, and afterward *Macabe*.

סכ"י
Tessera Iuda
de familia
basimona-
rum.

PARAG. XV.

Of their Burials.

Canon.

Illust.

IN their burials they vsed sundry ceremonies of *comelineisse*.

1. * They shut the eyes, and the mouth of the dead.
2. they stopped the nostrils, and all the passages, out of the which there came any excrements.
3. they embalmed

* Maymoni-
des Tracta-
tu de Lu. In.
cap. 4.

med the bodies of the nobles fore. 4. they winded them in some cloath of linnen; but expressly forbade to wind them in silke. 5. they couer their face with a naphin.

Doct.
Esa. 2. 22.

1. *Cpr. 15. The bodie is sown a naturall bodie*: therefore they stoppe the passages of breath, and the nostrils, then they remember that saying of *Esa. Cease from man whose breath is in his nostrils.*

2. *It is sown a weake bodie*, therefore the vncircumcised, who burie their armour with them in the graue. *Ezech. 32. 27.* as though they would carry their strength to the graue with them, did foolishly, for there is no more strength in the bodie.

3. *It is sown a corruptible bodie*: therefore they stop all the passages out of the which corruption comes.

Against this corruption, they vsed embalming, to strengthen themselves in hope of the resurrection; The Hebrewes call this *Chanat*, and the Greekes *ταπιξις*: it differed from the putting of the corps in the graue; for it was a preparatiue to it, and great men who wanted it, were said to be vnburied. This was called the buriall of an asse, to be put in the ground without any honour, *Ierem. 22. 19.* So *Iohoisim* was buried.

Marke the difference betwixt *condere* and *condire*, the Greekes called *condire*, *ταπιξις*, properly of great men.

The Heathen had their *novendinalia*, when the corps lay about the ground the space of nine dayes:

2. where the bodie was embalmed, it was called *funus*. 3. where it was burnt, it was called *ustrina*. 4. when it was buried, it was called *humatum*. 5. the place where it was buried, was called *sepulchrum*, or *tymbus*.

Comestum
Sealigeri
in Varr.

Gen. 50.

The Egyptians spent fortie dayes in embalming *Ioseph*, and thirtie dayes in mourning, which being ioyned together make vp seauentie dayes: private persons, they lamented them but 7 dayes, *Syracides 22. 23.* but publike persons they lamented them thirtie dayes.

Iosephus de bello Iudaico,
lib. 3. 25.

Ier. 34. 5.

Doct.

Aa. 9. 36.
37.

2. Cor. 15.

Ioh. 11. 44.

Luk. 14. 12.

Doctrine

Deut. 34. 8. they lamented *Moses* 30. dayes. *body in*
They burnt sweet odours at the buriall of great men.
The clearer the doctrine of the resurrection be, the
fewer of these ceremonies should be vsed in buriall; they
only washed the body of *Tabitha*, and laid it in an vpper
chamber, and the Apostle seemes to allude to this sort
of washing, when he sayes, *What shall they doe then, who are*
baptized for the dead.

4. The body is fowne a shamefull bodie; therefore
they ordaine that it shall be couered with linnen only,
that the poorer sort may reach to it; and not in silke:
Christ was buried in linnen only.

They couer the face with a napkin, as ye may see in
Christ and *Lazarus*.

Man after his fall, his body was couered, but because
there remained some sparkles of the image of God in his
face, the face is vncouered: but after death they couer
the face also; to let vs see then, that all the glory is gone.
Cyrus ordained that after death no man should be suffer-
ed to see his naked bodie.

Sometimes in great plaguēs they burnt the flesh, and
buried the bones, *Amos* 6. 10. *Sec. 2. Sam.* last.

PARAG. XV. Distrib. I.

The place of their Burials.

Canon.

Confr.

Luk. 7. 12.
Luk. 8.

Canon.

Confr.

Gen. 25. 8.

They buried them without the cities.

The widow of *Naim* her sonne, was carryed out
of the cite to be buried. So the *Leuites* buried without
all their fields; and the possessed remained alwaies a-
mongst the tombes.

The faithfull were buried by themselves.

Hence came this phrase *to be gathered to their fathers.*
There-

Gen. 23. 2.

Therefore *Kiriath-arbath* was called the citie of foure, because foure were buried there: *Abraham, Isaac, Jacob, Joseph.*

Illust.

Psal. 26. 9. Gather me not with the wicked; as the bodies of the faithfull were laid together, so are their soules gathered together; this is called *ligatura viventium*, the band of the living: The soule of my Lord shall be knit in the bundle of life. *1. Sam. 25. But the soules of my Lords enemies shall be in a sling:* the first is called, *Apotheca viventium*, the chest of the living: the other is a sling in the which the soules of the wicked neuer take rest, but are tossed about continually, whereas the soules of the faithfull rest vnder the throne of God.

"This was the chiefe reason why the rich men in Rome, refused *legem agrariam*, the parting of lands, because they thought it a godlesse thing, that the monuments of their forefathers should be sold to others: And those who sold their lands amongst them, reserved alwaies this priuiledge, that they might haue place to be buried with their fathers, and although they sold their inheritances, yet they sold neuer their place of buriall. The Greekes called these who were not buried with their fathers, *αποταφες*, out. buried.

Appian.

Pentem.

They wrote vpon their buriall, this *diximus tibi anima eius in fasciculo vite, cum ceteris iustis, Amen, Amen, Selah.* Let his life, be in the bundle of life, with the rest of the iust, So be it, so be it, I wish.

Canon.

Their strangers they buried apart by themselves, in the common field.

Confir.

Leuit. 18. This man purchased a field with the reward of iniquitie.

Illust.

They might not make a league offensive and defensive with the Heathen: secondly, they might not marry with them: thirdly, they might not burie with them as hoping for a better resurrection: they waited for

techaia, the rising to life; the wicked only for *tekuma*, a simple rising; they for *arabūen*, a life againe, the wicked only for *aragāon*, a up-standing. The Syriacke calles the resurrection *muchamah, dies consolations*, the day of consolation.

After they buried the corps, they spake something of the iustice of God, and of mans sinne which merits death, and they prayed God in iustice, to remember mercie: then they gaue a cup of consolation to the sad hearted.

They vsed in their burials to haue mourning women, *Amos 5. 16. Peritos lamenti siticines*, skilfull in mourning, *Qui apud Sitos*, (id est, sepulchro conditos), *canere solent*, that vsed to sing beside the tombes: they were called *Præses*, also.

² Parro. de
Ling. Latin.

They vsed in the buriall of children, to play vpon small whistles, but in the buriall of elders of age, to sound trumpets.

³ *Tibia cui teneros suetum deducere manes,
Lege Phrygum mesta.*

¹ Persens.

That is;

*Whose vse it was, with musicke to convey,
The tender soules; the Phrygian mournfull way.*

² *Tubet inquit religio, ut maioribus mortuis tuba, minoribus tibia caneretur*: that is, Religion commands, our elders being dead, that we should blow a trumpet, but when the younger are dead, only a whistle.

¹ Anton.
Nebress. de
For. Nov.
Ies.

Hence, *Matth. 9. 23.* When *Jairus* his little daughter was dead, Christ thrust out the minstrels which played at her death.

PARAG.

PARAG. XV. Diatrib. 3.

How they called the place of buriall.

They called their buriall, for the indurance of it, *Domus seculi sui*, Ecclesiastes 12. 5.

The bodie is *domus pernoctationis*, a lodging house: the graue is, *domus seculi*, the house of age, because we rest long in it: the heauen is, *domus aternitatis*, the house of eternitie. Therefore the Egyptians built their graues very stately, and sumptuously: they called them *domus aternas*, eternall houses: their houses they built them but slightly, and were called *diversoria*, Innes.

Psal. 146 4. They call the graue, *mans owne earth*.

He hath little right to any thing which he hath here, because he is but a stranger. *Iudas went to his owne place.* Acts 1. 25. Hell is a proper place of the wicked, as the heauen is the proper place of the children of God.

Thirdly, they call it, *Beth Chajm*, *domus uiuentium*, the house of the liuing, because they are liuing to the Lord there, and their bodies are resting in their chambers. Therefore the Germanes call the Church-yard *Godsacker*, because the bodies are sown their, to be raised againe.

Thus farre haue we spoken concerning the five principall externall meanes to come by the sense of the Scripture.

Esa. 26. 30.
1. Cor. 15.

The Names of the Authours mentioned in this Volume.

A
Abenēza.
Alianus.

Adrian. turcib.
Alex. ab Alexandro.
Ambrosius.
Anaxagoras.
Anton. histor.
Anton. nebriss.
Aquila.
Aratus poeta.
Arias montan.
Aristeus.
Aristophanes.
Aristoxenus musc.
Athanasius.
Augustinus.

B
Baronius.
Basilus.
Beda.
Beiffius.
Bellarminus.
Benjam. Tudel.
Bernardus.
Bertramus.
Bez.
Bias.
Brughton.
Bucer.

Buxtorf. {
Gramm.
Lexicon.
Mazora.
Tiberias.
Abbrev.
Synag. Iudæa.

C
Calius.
Caninius.
Carolstadius.
Castilio.
Causabonus.
Chrysostomus.
Cbron. templ. Secand.
Clem. Alexand.
Clem. Anaclet.
Cleobolus.
Cornel. tacit.

Confl. {
Aurel.
Baccarz.
Carthag.
Chalced.
Constant.
Ephes.
Laodic.
Nicen.

D
Damasceus.
Diodor. scul.
Dionys. halicarn.
Druf. {
In Pentateuch.
In Prophet.
Præter.
Quæsit. per
Quæstiones.

E
Elias Levita.
Epimenides.
Epiphanus.
Eusebius.

F
Fabricius.
Fæller. miscel.

G
Gratianus.
Gersom.
Greg. Nazianz.
Greg. Neocæs.
Greg. de Valent.

H
Hæcuni.
Hegeſippus.
Herodotus.
Hieronymus.
Horatius.
Elugo cardinal.

I
Joan. Isaac. Levita.
Iosephus.
Innius.
Iustinus.
Iuvenalis.

L
Lactantius.
Lyrans.

M
Maimonides.
Misnerus.
Mos. gerund.
Munsterus.

Nicod.

N

N *Asal. Comes.*
Navarra.
Novatus.
Nicephorus.

O

O *Occam.*
Origenes.
Orpheus.
Ovidius.

P

P *Pacuvius.*
Perkins.
Peronius.
Persens.

P *Comestor.*
Crinus.
Cunzus.
Petrus. { *Galatinus.*
Lombardus.
Victor.

Peucerus.
Philo Indeus.
Pic. mirandula.
Plinius.
Plutarchus.
Polybins.
Pomponius.
Prudentius.

Q

Q *Quintilianus.*
Q. Curtius.

R

R *Rab.* { *Aquiba.*
David Kimchi.
Iuda Barcell.
Salomon.

Rheinoldus.
Ruffinus.

S

S *Alustius.*

S *Scal.* { *Capon Ifag.*
Elench. tribaz.
Emend. temp.
Eusebian.
Opuscula.

Scotus.
Seneca.
Shindlerus.
Sigonius.
Sozomenes.
Symmachus.

T

T *Talm.* { *Babylon.*
Ieru'ol.

T *Targ.* { *Jonathan.*
Onkelos.
Vazriell.

Tertullianus.
Theodoretus.
Theodor, Gaza.
Theodotion.
Theophylactus.
Thomas Aquin.

T *Trans.* { *Geney.*
Hieron.
Nova.
Samarit.
Septuag.
Syrian.

Tremellius.
Tripert. hist.

V

V *Arro.*
Virgilius.
Vitruius.

Z

Z *Zenophon.*
Zonaras.



THE SECOND BOOKE.

CAP. I.

Of the Sense of the Scriptures.



Having now attained the meanes
to come by the sense of the
Scripture : wee come to the
sense of the *Scripture* it selfe,
which is either *simple* or *com-
pound*.

Compound, is not taken
here to make two senses out of
one *Scripture* (for that were
contradictorie :) but onely it shewes the diuers wayes
how the severall parts of a *Scripture* haue beene fulfil-
led, either literally or figuratiuely.

Some hold, that in a simple speech there cannot be
two senses : but these distinguish onely betwixt the
signification of the words, and the signification of
the matter.

Canon

A Simple sense, is that sense, which agrees to one
only,

only, and hath but one part (to wit, the literall sense) to make vp one sense.

1
Psal 16. 10.
Act. 2. 27.
Thou wilt not leaue my soule in graue; neither suffer thy holy One to see corruption: this Scripture hath but one simple sense, for it agrees only to Christ, and no wayes to *Dauid*.

2
Heb. 1. 8.
I will establish his Throne for euer: this can no wayes be applyed to *Dauid* or *Salomon*, therefore it is a simple sense.

3
Heb. 10. 5.
Psal. 40. 6. 7.
Sacrifices and Oblations thou wouldst not haue: this no wayes can agree to *Dauid*; for hee was bound to sacrifice; therefore onely to Christ.

Canon.
A compound sense, is that whereof there are two parts, literall and figuratiue, to make vp one sense, which is fulfilled two manner of wayes, *historicè* and *propheticè* in the type, & literally in the thing signified.

1
Hos. 11. 1.
Math. 2. 15.
I called my Sonne out of Egypt: this Scripture is true both of the Iewes and Christ, and it was fulfilled literally in them both.

2
Esay 8. 18.
Heb. 2. 13.
Here am I and the Children whom thou hast given me: in the *Hebrewes* it is applied to Christ and his Children; but first to *Esay* and his Schollers.

3
Exo. 12. 46.
Ioh. 19. 36.
A bone of it shall not be broken: it was literally fulfilled in the Paschall Lambe, and also in Christ.

Canon.
Sometimes the compound sense is typically fulfilled in the Type, and literally in the thing signified.

1
Psal. 22. 18.
Mat. 27. 35.
They cast lots upon my garments: it was literally fulfilled in Christ; but typically in *Dauid*, (that is) they parted his honour and dignitie, as if they were casting lots vpon them.

2
Psal. 69. 12.
Mat. 27. 34.
They gaue me gall in my drinke: it was literally fulfilled in Christ; but figuratiuely in *Dauid*: (that is) they vexed him as if they had put gall in his drinke.

Canon.
Sometimes it is literally fulfilled in the Type, and figuratiuely in the thing signified.

Thou

Psal. 119.

2 Sam. 12.

31.

Canon.

Thou wilt bruise them with a Scepter of Iron: it was figuratiuely fulfilled by Christ, and literally by *Dauid*, who bruised the *Ammonites* with flailles of Iron.

Sometimes it is figuratiuely fulfilled in both.

Hee who eates bread with me, lifts his heele against me: this is meant of *Achitophel* and *Iudas*.

Canon.

A sense againe, is either *Historicall* or *Allegoricall*.

An *Historicall* sense, is that sense which the words afford; either proper or figuratiue.

Canon.

It is a dangerous thing, when the words are properly to be taken, for to take them figuratiuely, or contra.

I

Mal. 4. 5.

Nath. 17. 12

Behold Elias shall first come. The *Iewes* expound the words properly of *Elias Tisbites*, when the Prophet meant them figuratiuely of *Iohn*, who came with the gifts of *Elias*.

Iewes.

2

Math. 16. 6.

Beware of the Leauen of the Pharisees: The Disciples tooke it properlie, when Christ meant figuratiuely of their Doctrine.

Disciples.

3

Iohn 3. 3.

Vnlesse a man be borne againe, he cannot enter into the Kingdome of God: that which Christ meant figuratiuely of Regeneration, *Nicodemus* takes it literally.

Naturall.

4

Mat. 3. 11.

Vnlesse a man bee baptized with fire and the holy Ghost, hee cannot enter into the Kingdome of God: that which *Iohn* meanes figuratiuely, the *Abysseni* take literally; when they baptize their children, they poure water vpon them, and marke them with an hot Iron, as we doe our Lambs.

Abysseni.

5

Math. 19. 12

Some haue gelded themselues for the Kingdome of God: which words *Origen* taking literally, gelded himselfe: whereas he expounded almost all the rest of the Scriptures figuratiuely.

Origen.

This is my body: the Papists take the words literally, when they should be figuratiuely taken.

Papists.

Canon.

The literall sense is then to bee left, when it is contrary to modesty, pietie, or good manners.

1 *Contrary to modesty.* *Esay* is bidden *goe naked*; these words wee cannot expound them literally, because it were contrary to modesty for him to goe naked; then hee went *naked*, that is, hee wanted his Prophetically garment: so *Saul* was naked, (that is) he wanted his Military coate; so the young man fled naked, (that is) wanting his vpper garment. *Esay* was but naked in this sense.

2 *Contrary to Pietie.* *To cut off the right hand, and pull out the right eye*: these words cannot be expounded literally; because it is forbidden in the sixth Commandement.

If thy enemy thirst, give him drinke: these words are literally to be expounded; because this duty is commanded in the sixth Commandement: but *heap coales upon his head*, we cannot expound these words literally; for that were contrary to the sixth Commandement.

3 *Contrary to good manners.* When the Prophet *Ezechiel* was commanded *to eat his bread baked with mans dung*: this literally was not fulfilled, because it was was contrary to good manners, but onely in vision.

So when the Prophet *Hosea* is bidden marry a whore, this was onely in vision, and not literally; for it had beene contrary to piety, and his calling.

Canon. An Allegoricall sense is that sense which the words meane not at the first; but that which the Author intends either in words or matter.

It differs from a Parable, a History, an Example, an Apologue, a Proverbe, and a Riddle.

In an Allegorie we consider both the littall sense, and the mysticall; but in a *Parable* there is but one sense signifying some other thing;

1
Parable.

God hath so tempered the Scriptures, that he hath not onely expressed his will in words, but also in matter, in types, and figures.

There

There is an Allegorie in words, and an Allegorie in matter; in words, Metaphors; in matter, Types; in Figures, the Antecedent signifies the thing consequent; and the literall sense, is fulfilled before the my-
sticall sense.

It differs from an *History*, for an History is the commemoration of a thing already done, and in it we consider onely, *Quid in facto dicitur, What is to be done.*

2
History.

It differs from an *Example*, for an Example is a part of a Historie, setting out one thing by similitude of another, taken only from reasonable Creatures, 1 Cor. 10. *These are examples to us.*

3
Example.

It differs from an *Apologue*: because in it, examples are fained: to which wee ascribe the actions of men, to brute beasts, or things without life: as, the Trees of the field went out to choose a King; The Cedar of *Lebanon* married with the Thistle of *Lebanon*: and something is drawne out of this, which wee make vse of, and it is called *emphor*. In this wee consider not, *Quid in facto dicitur, sed quid in sensu, What is said to be done, but what in sense.*

4
Apologue.

It differs from a *Prouerbe*: for a Prouerbe is a short saying much in vse, somewhat obscure, for the most part expressing by metaphoricall words something vnto vs, and alluding to something not distinctly expressed.

5
Prouerbe.

It differs from a *Riddle*, which is an obscure Allegory, as *Out of the eater came meat.*

6
Riddle.

Quest.

Whether is the historicall sense, or the spirituall sense more noble?

Ans.

The spirituall sense is more noble, as in this, *Thou shalt not muzzle the mouth of the Ox which treadeth out the corne.* The Apostle gives a more noble sense, *Thou shalt not muzzle the mouth of the Minister who labours in the Gospel.* When *Iothan* shot two arrowes

and

Judges 9.
2 King. 14

Judges 14
12.

Deut 25.4

1 Cor. 9. 9

1 Sam. 20. and said to his boy, *Bring these two arrowes*, hee meant two things, *propius & remotius*, *propius* was the taking vp of the arrowes, *remotius* was the flight or abiding of *Danid*: *propius* was the baser sense; but *Danids* flight was the nobler sense.

Canon. The mysticall sense of the Scriptures is Allegoricall, Tropologicall, or Anagogicall.

These are not properly diuers senses, but diuers applications of one sense to our instruction, faith, and manners.

Canon. The Allegoricall application is, when the things in the old Testament, shadowe out some things in the estate of the new Testament; as, *Abrahams two sonnes*, the one by a handmaid, the other by a free woman, which (Paul saith) signifie the two Covenants, the Law and the Gospell.

Allegori-
call.

Canon. The Tropologicall, is, when the thing deliuered signifies some other thing to expresse manners; as, *Thou shalt not muzzle the mouth of the Oxe*, (that is) thou shalt not defraud the Preacher of his maintenance.

Tropologi-
call.

Canon. The Anagogicall application is, when things literally expressed, doe signifie something in heauens blisse.

Anagogi-
call.

Psal. 95. 8. *God swore in his wrath that they should not enter into his rest*: but Heb. 4. the Apostle concludes from this, that *unbeleeuers shall not enter into the eternall rest*.

Gen. 3. *Ipsē conteret caput Serpentis*, that is, 1. *the seed* (Christ) shall tread the head of the Serpent: this is the literall sense. 2. ^a *The Church shall tread downe the head of the Serpent*; this is the Anagogick sense; Chrysostome and Ambrose follow this: 3. ^b *Reason shall tread downe Appetite*: this is the Allegoricall sense; Augustine and Lyra follow this. 4. *The Virgin Mary shall tread downe the head of the Serpent*: this is the blasphemous sense, Bernard and sundry of the Papiſts follow this. Beware to fall from the literall sense to the Allegoricall and

^a Chrysost.
Homilia 17.
^b Vt notat
Lyranus de
Bernardo.

and the Anagogicall sense, lest thou fall at last to the blasphemous sense.

Canon.
Confir.

Euery Scripture cannot haue these diuers applications: *Non ex legentis voluntate, sed ex scribentis auctoritate intelligenda est Scriptura*, The Scripture is not to be vnderstood, according to the will of the Reader; but according to the authority of the Writer, and they should not be sought out, but where the Spirit of God hath applied them.

c Hieron:
contr. Ap-
pion.

Illust.

Philoludæus was a great affecter of these Allegories; as *Paradise* hee expounded to be the *soule*, *Man* to be the *Minde*, the *Woman* to bee the *Sense*, the *Serpent* to bee *Delight*, the *Tree* of knowledge of good and euill to bee *Wisdom*, the *rest of the Trees* to bee the *Vertues of the minde*.

Philoludæus

The Fathers haue bene too great followers of this Allegoricall exposition, making the Scriptures like *materiam primam*, (as wee call it in the Schooles) capable of all formes, or like vnto that *πᾶσι πᾶσι*, which *Anaxagoras* dreamed of, making *quidlibet ex quolibet*.

Canon.

The Iewes diuide the interpretation of the Scriptures three manner of wayes.

Illust.

Gnāl derech happoresh, per viam lectionis, by reading, they call this the Grammaticall or literall sense, those who followed this were called *Carraim, lectores, Lectonarii, נִרְמְזִים*, Readers; so they were called, *Bagdale pefukim, domini versuum*, the masters of verses, this Interpretation they compared to a Candle, by the light of which a man may finde a shining pearle, but the mysticall sense, they called it, the *shining pearle*.

Math. 5.

Tou haue heard of old, & *Christ* alludes here to their formes of teaching: First, they had *ἀκρόασις, auditionem*, when they heard the Law read & literally expounded vnto them: Secondly, they had *ἀγασθία, extētionem*, the

d Ant. Neb.
in voces
non. Test.

III.

Interpretation of the thing they heard: when they gaue the mysticall sense, Allegoricall or Anagogicall. Christ would say, in none of these expositions haue they taught you the right meaning of the Commandements.

- 2 *Gnal derech hamidresh: per viam interpretationis, by interpretation*, this was not according to the literall sense; but according to the hid and Allegoricall: and because the Pythagoricke and Platonicke Philosophy was mysticall and symbollicall, they beganne to follow this kind of teaching. The Pharisees (teaching traditions) followed this Allegoricall kinde of teaching, and they were called *tannaim*, & their traditions *shittahim*. The Sadduces followed the literall sense throughout *Moses Law*.

3
Hillel who taught traditions, hee was called *Prophanus*. *Sammai* his opposit, was called *Dissipator*, for the rent which hee made in the Church

Secondary
lawes or
traditions
of men.

The third way of interpretation, was *Gnal derech Hacabala, per viam cabala, by obscure writing*: and they were called *Mecabbalim*, who receiued the traditions from their Fathers, and deliuered them by tongue to their posterity, this sense was like the Anagogicall sense.

CAP. 2.

Of the manner how to obserue Doctrine out of the Scriptures.

Canon.

Ilust.



Na Speach wee consider first the verity or falshood of it: secondly, the propriety of it: thirdly, the spirituality of it. The verity and falshood are tryed by affirmation and negation, which are the two Cardines or Poles (as the Iewes * Ipeake) vpon the which all things are turned.

* Talm. lib.
10m.

of

Of the gathering of Doctrine from Affirmations in a Text.

Canon. **V**hen the Scriptures affirme a thing earnestly, they vse a double affirmation.

Confir. I. Kings 10. 21. So they say *Amen, Amen*; Mathew hath *and so, verily*, and the other Euangelist *was, indeed*, this they did that they might be beleueed the more, they were so sparing of their Oath.

Canon. An affirmation must bee distinguished from an Hypotheticall or conditionall Proposition.

Canon. A conditionall Proposition doth not simply affirme; therefore conclusions gathered from it, as it were affirmatiue, hold not: as in this; *If he finde some vncleannes in her, let him write her a bill of diuorcement, and put it in her hand, and send her out of his house*: The Iewes gathered from this, that it was lawfull for them to put away their wiues, as if the Lord had commanded it, when the speech is onely Hypotheticall.

Iohn 11. 22. *If he tarry till I come, what is that to you?* The Disciples gathered from this, that *Iohn* should not dye till Christ came againe.

Ezech. 14. 14. *If Daniel, Noah and Iob were among them*: The Papists gather hence that the Saints departed intercede for the Saints liuing.

Canon. An hypotheticall Proposition presupposes not any verity of the simple Proposition; but considers onely the connexion, therefore those who reason, *If the Miracles which were wrought in thee, had beene done in Tyre and Sidon, they had repented long agoe*; that there was some inclination in Tyre and Sidon to repentance, are mistaken.

Luk. 19. 37. *If these hold their tongue, the stones would speake*: It will not follow hence that there is any inclination in the stones to speake.

Canon. An hypothetical Proposition, the truth or falshood of it,

it, depends vpon a simple enunciation, in which it is resolved: therefore those who hold that there is an *hypotheticall Proposition contingent*, which may bee either true or false, are deceived.

Canon. If a speech be affirmatiue, the exception is negatiue; if the speech be negatiue, the exception is affirmatiue.

1 Kin. 5. 5.

Dauid was a man according to Gods heart, but in the matter of Vriah. Here the speech is affirmatiue, therefore the exception must be negatiue, *in the matter of Vriah, he was not a man according to the heart of God.*

Heb. 4. 15.

Christ was like to vs in all things, except sinne; therefore, *in sinne he was not like to vs.*

Act. 16. 19.

I would ye were like to me in all things, except these bands; therefore, *in these bands I would ye were not like vnto me.*

*Of the gathering of Doctrine from Negations
in a Text.*

Canon. **T**HE Negatiues in Scriptures denie not, sometimes, simply, but onely in comparison.

Gen. 31. 28.

Ye shall not be called Iacob, but Israel; that is, *Ye shall be rather called Israel then Iacob.*

Math. 9. 13.

I will haue mercy, and not Sacrifice; that is, *I will haue rather mercy then Sacrifice.*

Pro. 8. 10.

Buy wisdom, and not gold; that is, *rather wisdom then gold.*

Luk. 14. 12.

13.

When you make a Feast, bid not your Brethren, but the poore; that is, *rather the poore then your Brethren.*

1 Cor. 1. 17.

He sent me not to baptize, but to preach; that is, *rather to preach then to baptize.*

Doct.

This teacheth vs that the chiefe part of a Pastors duty is Preaching.

Canon.

Their Negatiues denie not, sometimes, *simpliciter*, but only *modum*.

Ioh. 16. 24.

Hitherto ye haue asked nothing in my name, that is, ye haue not directly asked in my name: they asked implicite,
and

and indirectly, when they looked to the Arke, & when they sought for his seruant *Dauids* sake; but they asked not by the name of *Iesus Christ* explicit.

Doct. Those who conclude hence that the *Iewes* vnder the Law knew not *Christ*, are deceiued.

Isa. 2. 28. *A man shall not teach his neighbour, but he shall be taught of God:* Here it denies not simply, but only the manner (for the ministry is not taken away here) that is, *They shall not teach their neighbour so obscurely by Ceremonies, Types and Figures.*

Canon. Their Prouerbiall speeches denie a thing commonly, but not alwayes.

1 Cor. 9. 7. *Who planteth a Vineyard, and eates not of the fruit of it?* and yet God threatens in his law, that *they shall plant a Vineyard, and not eat of the fruit of it.*

Mat. 10. 24. *The Disciple is not above the Master:* that is, vsually he excells not; yet *Dauid*, *Psal. 119.* excelled all his teachers. If these Prouerbs hold vsually, it is sufficient.

Canon. Sometime they set downe the affirmation of a thing, with the denyall of the contrary, to shew their earnestnesse.

Esay 37. *Set thy house in order for thou must die and not liue;* that is, certainly dye.

Deut. 33. 6. *Let Remben liue and not dye,* that is, certainly liue.

Pro. 30. 11. *He who curseth his Father & his Mother, and bleisseth them not,* that is, certainly curseth.

Ioh. 26. 26. *Be not faithlesse but faithfull;* that is, certainly faithfull.

1 Sam. 1. 11 *If thou remember me and forget me not;* that is, if thou certainly remember me.

Doct. This teacheth vs how earnest *Anna* hath beene in her Prayer, and how earnest the Lords Prophets haue beene with his seruants.

Canon. Some of their Negatiues denie only, according to the conceit and opinion of the hearers.

Mat. 23. 33. *God is not the God of the dead, but of the liuing;* that is,

	is) of such dead, whom the Sadduces thought dead, who should neuer rise againe.	
	It is not my doctrine, but his who sent me : (that is) It is not mine as ye take me to be a meere man.	2
Ier. 7.	I commanded you nothing touching sacrifices : (that is) Cum opinione cultus, ut vos putatis, With opinion of worship, as you thinke. They thought the very sacrificing pleased God.	3
Canon.	Sometimes the negatiue is onely vnderstood in such a cause :	
Psal. 7.	There is no iniquity in my hands (that is) touching Saul.	
Gcn. 31.	Speake neither good nor bad to him (that is) touching his returne to thee.	
Canon.	When the note of denyall is put with the verbe, it denies wholly.	
Psal. 14. 3.	Non est qui facit bonum vsque ad vnum, id est, nullus. There is not one that does good, (that is) none.	1
Psal. 143. 2.	Non iustificabitur in conspectu tuo omnis viuens, id est, nullus. All men shall not be iustified before thee (that is) none. So Dan. 11. 37.	2
Luke 1. 37.	Non est impossibile apud Deum omne verbum, id est, nullum : Euery word is not impossible, (that is) no word.	3
Mat. 24. 22.	Nisi abbreviarentur dies illi, non seruarietur omnis caro, id est, nulla: All flesh should not be saued, (that is) no flesh. Therefore Bellarmine (who holds that there is no difference whether the note of deniall be set before the Verbe or after) erres. Reading Ei qui operatur, merces imputatur, non secundum gratiam, sed secundum debitum, to make the better for his purpose, in establishing some merit in man, before righteousnesse be imputed to him by grace. The true reading, is, Merces non imputatur.	4
Rom. 4. 4.		
Canon.	When the Negatiue is ioyned with the Particle, then it denies not vniuersally.	
	Non	

Mat. 7. 21. *Non omnis qui dicit Domine, Domine, intrabit regnum
celorum: id est, aliquis intrabit, aliquis non: Not every
one that saies unto me, Lord, Lord, shall enter into the
kingdome of heauen, (that is) Some shall enter, and some
shall not enter.*

Canon. The Negatiue denies (sometimes) but in compa-
rison.

Confir. *Ephes. 6. We wrestle not against flesh and blood. (that
is) in comparison, Not so much against flesh and blood.*

Canon. *Non sic] non negat modum, sed negat simpliciter:*
this Negation (*not so*) denies not the manner, but it
denies simplic.

2 Sam. 3. *Ye should not haue taken away the prey so: (that is)*
Ye should no wayes haue parted the prey.

Psal. 147. *He did not so to any Nation: (that is) He did it not
at all to any Nation. So Mat. 9. 33. and 18. 14. *non,*
*rem ipsam notat, non modum.**

Canon. When the note of deniall is set betwixt the finit and
the infinit verbe, then it certainly denies, *Gen. 3. com-
edendo, non comedetis.* So where it is placed before
the finit and infinit, *Gen. 3. Non comedendo comedetis.*
So *Psal. 49. Non redimendo redimet fratrem suum.*
Therefore those who gather, *When the negatiue is pla-
ced before the finit and infinit, then it denies but doubt-
fully, seeme to be mistaken.*

Canon. Of a double Negatiue there will follow a double af-
firmatiue; and of a double affirmatiue, a double nega-
tiue, but not an affirmatiue and a negatiue.

Heb. 7. 3. *Melchisedek had neither beginning nor end of his daies,*
therefore other Priests haue both a beginning and an
end of their daies: but it will not follow affirmatiuely,
and negatiuely: Other Priests haue a beginning of their
daies, but not an end.

Luke 18. *The vnjust Iudge feareth neither God nor Man: the*
affirmatiue, The just Iudge feares both God and Man;

but it will not follow affirmatiuely and negatiuely, *The iust ludge feares God, but not Man.*

Mat. 12. 32

Some sinnes are neither remitted in this life, nor in the life to come: the affirmatiue, Some sinnes are remitted both in this life, and in the life to come: but it will not follow affirmatiuely and negatiuely, some sinnes are not pardoned in this life, which are pardoned in the life to come: as the Papists conclude, in Purgatory.

3

To confirme this, wee may vse *Bellarmines* owne comparison: *Philip King of Spaine, pardons some sinnes both in Spaine and Bruxels; other sinnes he pardons neither in Spaine nor Bruxels; but it will not follow this way, some sinnes he pardons not in Spaine, which hee pardons in Bruxels.*

*f Bellar.
de Purga-
torio.*

Canon.

If a negatiue bee true, the affirmatiue must be false, & *contra*, by the rule of contradiction.

Psal. 16.

Thou wilt not leane my soule in graue, or hell, neither suffer thy holy One to see corruption. This negatiue is false of *Dauid*, for *Peter* saies of him, *Acts 2.* that he saw corruption; and that his buriall was there to this day: then the affirmatiue must be true of *Christ*, that he saw no corruption, neither was his soule left in the graue, or hell. Here by the rule of contradiction, is proued that *Christ* went not downe to hell, (contrary to the *Papists*) for *Sheol* signifies that same of *Christ*, that it signified of *Dauid*, to wit, the graue.

Canon.

Heb. 5. 4.

If a speech be negatiue, the exception is affirmatiue. *No man takes this honour vpon him, but he that is called as Aaron was: therefore, he that is called as Aaron was, takes this honour vpon him, Mat. 19. 9.*

CHAP.

СНАР. 3.

Of the gathering of Doctrine from the propriety or manner of speech in the Scripture.

Canon.



He propriety and phraſe of the ſpeech in Scripture, is a profitable helpe for to gather Doctrine by.

Illuſt.

1. When a ſpeech is ſpoken *μεταφορικῶς*, borrowing a word from one thing to another. 2. When it ſpeakes *ὑπεραπικῶς*, by way of excellency. 3. When it ſpeakes *ἐλλειπτικῶς*, ſuppreſſing ſomething. 4. When it ſpeakes *ἐνυμμιανῶς*, when in modeſt tearmes it vtters vncomely things. 5. *σχληναπικῶς*, *ιουχ- lariter dictum*, when by an holy taunt or mocke, it vilifies a thing. 6. When it ſpeakes a thing *περ ἐνυμμιανῶν*, by a comly ſort of ſpeech. 7. When it vtters a thing *περ μεταφωριανῶν*, by representation of a thing. 8. When it ſpeakes *παθικῶς*, in paſſion. 9. When it ſpeakes *ὑπεβολικῶς*, exceſſiuely. 10. *Per ἐνπλιανῶν*, abieſtly of a thing.

Canon.

The Scripture ſpeakes of God, *humanitus*, borrowing from man ſundry things.

Illuſt.

1. Hands, feet, eyes, are attribute to God, *περ ἀνθρωπομορφειαν*. 2. Paſſions, as ioy, anger, repentance, *περ ἀνθρωπομορφειαν*. 3. It brings him in, ſitting in iudgement, after the manner of man, *περ ἰδιομορφειαν*; as, *I ſaw the Lord ſitting vpon the throne, and the Angels about him*. So *Pſal. 68. To him that rideth vpon the moſt high heauens*.

2 Kings 11.

Doctr.

This teacheth vs that we cannot take vp God, but according to our weake capacity, and by things that we are beſt acquainted with: for if the Scriptures (be- cauſe we cannot conceiue what our owne ſoule is) expreſſe the ſoule by the members of the body, *Every knee*

1
μετ' ἀφ' οὐρα-
νῶς.

Philip. 2. 10

Luk. 16. 24

knee in heauen shall bow to the Lord. So the rich Glutton desired *Lazarus* to *dup the tip of his finger, and coole his tongue.* Farre lesse can we conceiue of God, vnlesse the Lord speake to vs by things which wee are most acquainted with.

Object.

If it be said, that, this way we may take vp a wrong conception of God:

Answ.

§ There is a threefold conception of God.

1. *Adequatus conceptus*, when God conceiues him selfe fully, as he is; neither Man nor Angell can this way take him vp. 2. *Analogicus conceptus*, although we cannot conceiue him fully, as he is; yet when by way of Analogy, we are led by these outward things, that he is a Spirit, who sees all, by his eyes; that he is a Spirit, who hath all power, by his hands. 3. *Falsus conceptus*, when the Papists conceiue him fasely, painting him like an old man.

g Affected,
metaph.

Iudg. 11. 26

Gal. 4. 26

The Villages about great cities, are called the daughters of the Cities: so Ierusalem which is from aboue, is the mother of vs all: this is a metaphoricall speech.

Dott.

As no Village about Ierusalem, might haue claimed this title, to haue beene called the Mother of the Townes about; so no particular Church can be called simply the mother of other Churches. The Iewish Church calls the Gentiles their Sister; *We haue a little Sister, what shall we doe for her?* This prerogatiue belongs onely to Ierusalem, which is from aboue.

Cant. 2. 8.

Canon.

The nature of a metaphor, is to proceed from sensible things to spirituall, and not contrarily.

Therefore *sheol*, or *hades*, doth not properly, first signifie the estate of the damned; and then by a metaphor, the graue, as the Papists hold; but contrarily, first the graue, and then the state of the damned.

Canon.

The Scripture when it speakes of God, it speakes by way of excellency of him.

Il
supra. 11.

High

Confir.

Plal. 80. 11.

1 Sam. 9. 11

Ionah 3. 3.

1 Sam. 28. 2

High Mountaines, it calls them *Gods Mountaines*: so tall Cedars, it calls them *Gods Cedars*: so, *faciam cum ipso bonitatem Dei, id est, maximam*: so *Moses was faire to God*, that is, *very faire*: so *Ninivie was great to God*, that is, *very great*: so *strong to God*, that is, *very strong*: so to expresse a great thing, they compound it with the name of God, *Iah*, to increase the signification of it, *Ier. 2. 31. Cant. 2. 8.* and sometimes with *El*, *2 Sam. 23. 20.* So, to shew the vanity of things, they call them after the name of Idols. *Iob 4. 13.*

Illust.

Wee come to the knowledge of God three manner of wayes. 1. *Per viam negationis*, God is not this nor this; Ergo, He is this: wee proceed here, as the Caruer of an Image doth, when he heweth off from the stone, this and this, to make it this. 2. *Per viam causationis*, as when we take him vp by his effects. 3. *Per viam eminentie*; what excellent thing we see in the creatures, that leads vs to take vp what excellencie is in God.

*h. Allost.
Metaph.*

Rom. 1.

Doctr.

This teacheth vs, when wee see any excellent thing in the creatures, let vs not rest there; but cleuate our minds to the infinite beauty & greatnes that is in God.

Canon.

Sometimes the Scripture teacheth vs by silence altogether, and sometimes by defectiue speeces not expressing the full sentence.

III
innumbrs.

Hebr. 7.

Gen. 14.

Deut. 26.

27.

The Holy Ghost, when hee passeth by the Parents of *Melchisedech*, betokeneth great mysteries.

Although God had appointed fixe Tribes to blesse, and fixe to curse; yet they expresse not the blessings.

Doctr.

This was to teach them that they should looke to him who should come after to blesse, and that the curse was by the Law, and not the blessing.

Canon.

For reuerence of God, the Scripture omits sometimes the name of God.

Mark. 14.

62.

At the right hand of the power: but *Luk. 22. 63. at the right hand of the power of God.*

C

This

Doct. This should teach vs to sanctifie the name of God.

Quest. Why doe the Iewes neuer read the name of God, *Iehouah*; but *Adonai*, or *Elohim* for it?

Ans. The reason why the 70. translated it *Κύριε*, *Lord*, and not *Iehouah*, seemes to be this, because it could not be expressed well in the Greeke tongue, for the Greeke tongue wants the aspiration η, and υ expresses not η, as *Dauid*, *Δαuid*, *Valerius*, *Ουλαριος*, this made the name *Iehouah* first to be called *αδωναι*: but it was neuer the Lords mind that it should neuer be expressed: but it came in through superstition, that they put *Adonai* or *Elohim* for it: and they say that *Adonai cum cametz semper sanctum*, because it borroweth it from *Iehouah*; but *Adoni Dominus meus*, and *Adonai Domini mei, cum Patach*, are *semper prophana*, and they hold that none might pronounce this name *Iehouah*, but the Priest when he was blessing the people in the Temple, and that the Egyptian was stoned to death, because hee expressed the name *Iehouah*, and since the destruction of the Temple, none can tell how to pronounce it, sometimes reading it *Iaua*, and sometimes *Iahaua*. They hold that the pronounciation of this name had power to worke miracles, and that it was by this name that Christ wrought his miracles.

Leuit. 24.

Canon.

Psal. 65. 11.

In their imprecations they expresse not the curse.

God so doe to me and more. *Iob. 1.* the Diuell expresseth it not; and the Lord himselfe, *If they shall enter in to my rest.*

Doct. This teacheth vs that it is a fearfull thing to fall into the hands of the liuing God.

Obiect.

Psal. 137.

The people in the Captiuiity seeme to have expressed the oath for they say, *If we forget thee O Ierusalem, then let our tongue cleaue to the roafe of our mouth?*

Ans.

This Imprecation was not expressed, when they were scoffingly vrged by the Babylonians to sing; but

Dru's quest.

When the name *Iehouah* is expressed, they call it *Shem Ham-poretsu*.

Tetragrammaton est Elohim, & legitur pro Iehouah, quando habet nudum Shen sub Aleph: nam litera gutturalis nunquam habet sub se nudum Shen. Det. Galat. de Trinit.

x. Buxtorf's Gramm.

af-

but afterward when the Psalm was penned in remembrance of this mockerie: as if they should say; the *Babylonians* desired of vs songs of mirth when wee were in sadnesse, but we had rather that our right hand had dried vp, and our tongue had cleaved to the roofof our mouth, then wee had pleased them in singing.

Obiect. If I haue done this, then let the enemy pursue my life.
Psal. 7. 4. It seemes here that *Dauid* expressed the curse?

Answ. Here *Dauid* expresses not the curse, but defends his innocencie, desiring to be freed from his enemies: As if he should say; If I had done these things, then they had had iust cause to pursue me; but seeing I am not guilty of any such thing, but rather I may say, I haue deserued well at their hands, therefore I desire the Lord that he would free me from them.

Canon.

Deu. 23. 15

For modestie sometimes they suppress a thing.
When thou goest to the field, take a paddle with thee.
 The Scripture suppresses what to doe in the field, for modestie, to wit, to ease nature.

Doctr.

This teacheth vs that we should be loth to speake of filthy things either naturall or sinfull. The Schoolemen when they speake of the sinne of *Sodome*, they call it *mutuum peccatum*, a dumbe sinne, not giuing it the owne name.

Canon.

Iudg. 3. 24.

When the Scripture expresses filthy actions either naturall or sinfull, it expresseth them in comely termes.

Ehud was couering his feet: that is, *easing nature*: for they had long coats which couered their feete when they eased nature. *Targum. Ipse fecit necessitatem suam: He was doing his needs.*

Hosea 8.

A vessell in the which there is no delight: thus they call a chamber-pot, or a stoole of ease, for modestie.

Ier. 22. 28.

So *Mephihosteth* had not made his feete: that is;

He had not washed them. So him who had the running of the reynes, or gonorrhæa, for modestie of speech, they said of him, *אמרו לו נ' מדבר, that he suffered some bodily thing.*

As they were modest in their speech, so in their practice and doings.

1 Sam. 25.

22.

He shall not leaue one to pisse against the wall: that is; he shall not leaue a young boy: for such was the modestie of the men when they came to age, that they went aside where they might not be seene; but the little children which were not ashamed stood vp against the wall. It is not meant of a dogge here. *Targum* translates it, *filium intelligentem, a child of understanding.*

Canon.

When they speake of adulterie and sinfull vncleanesse, they expresse it also in modest termes.

Iudg. 14. 18

If ye had not plowed with my heifer: That is; If yee had not lyen with Dalila. So the Latines, *fundum alienum* * arat; he tills another mans ground. So by grinding, Job 31. 10. Let my wife grinde to another. So Gen. 19. 31. And we haue none to goe in to vs after the way of all flesh: *via omnis carnis*, they call it modestly, lying with a woman.

Gen. 19. 31

Prou. 9. 17.

Stollen waters are sweet, that is, adulterie. They call adulterie and filthy lust, water; as Moab, of his fathers water. And the Latines, *Abstine ab aqua aliena; Abstaine from another mans conduit*: and it is called *aqua furtiua*, stollen water.

* Arare in re obsecra:

Esay 7. 20.

Deut. 28.

* pes pro pudendis.

And it is to be marked, that such is the puritie of this holy tongue, that there is no proper name in it, by the which the sexe is distinguished, as in other languages: * as the mans yeard is only called his nakednes, his flesh, his feet, the haire of his feet, that is, of his priuy parts: so the womans is called her fountaine, Leuit. 15. 19. Marc. 5. 29. and her thigh, Numb. 5. 27. and her cisterne, Esay 51. and her skirts, Nahum 4.

1 Targum. Ruth 2. for modestie calletta membrum virile, sedus circumcissionis. vide 7. precepta Noach. & decem membra radicalia.

This

Doctr. This teacheth vs as we put honour vpon our shamefull parts, 1. Cor. so the Spirit of God would haue vs to put comely termes vpon vncomely things.

Canon. In speaking of idolatrie and spirituall whoredome, the Scripture expressees it in plaine termes.

Ezech. 16. *Thou spread thy legs vnder euery greene tree.*

Ezech. 23. *Fluxus equorum, fluxus tuus: Thy issue was the issue of an horse.*

Ezech. 23. *Thou coueted the issue of an Asse.*

Doctr. This teacheth vs, that idolatrie is such a subtle thing, that we cannot take it vp, as we doe bodily whoredome, therefore the Lord expressees it in plaine termes, that we may abhorre it the more.

Canon. When God would vilifie sinne and sinners, hee speakes basely of them, with an holy kinde of taunt.

Numb. 23. *God shall destroy the sonnes of Sheth: that is, the Moabites, who stood behinde Balaams backe (as yee would say) the sonnes of the buttocks: and the Hebrewes say they were so called, because they were onely begotten by the flesh; they were not the children of the promise, as the Israelites: or, the sonnes of the buttocks, that is, loathsome excrements, the Lord abhorred them as the very excrements.*

Matt. 9. 34. They of Eckron called their God *Baalzebub, the God of sacrifice*; but God in disdain called him, ** Baalzebub, the God of flies*: and Christ in the New Testament, ** Baalzebub, the God of dung.*

Num. 25. 8. They of Moab called their God, *Baalrognez, the God of thunder*; but the Lord in scorne called him, *Baal peor, the God of opening, or of a * cracke*: they called their God *Beorivus, the God of thunder*; but the Lord called him *Baal meivus.*

Doctr. This teacheth vs, in how great contempt we should speake of idolatrie.

V.
σχολασ-
τας.

Hasqumi.

* They would not call their owne God so basely.

* Zebub in the Syriack is called *Beorus.*

* *Cresitus, in Scyliger in Elencho.*

2 Kin. 23. 14

The Mount Oliuet was called *הר הזית* the hill of speyle : but becaufe idolatrie was set vp there, the Lord by an holy taunt playes vpon the name of it, and calls it *הר הבזוי* the hill of corruption. So they played vpon the name of *Epiphanes*, and called him *Epimanes*, mad-man. So they played vpon the name of *Sardanapalus*, when he become effeminate, and they called him *Σαρδαν. φάνος*.

bammis-
keb.bammis-
ceth.

Doct.

This teaches vs that it is lawfull sometimes to giue a quip or taunt to beastly sinners or Idolaters.

Canon.

Sometimes the Scripture expresse things by their contraries, especially in swearing.

1 Kin. 23.

Naboth had blessed God : that is, cursed God.

Iob 4.

Blesse God and die, that is, curse God. So *Ptolomæus Philopater*, who killed his father. This kinde of speech differs from *Ironia*, for the contrary is knowne in their speeches by the sense; but in *Ironia* the contrary is knowne by the gesture.

* φάλλο
est id quo
viri sumus,
membrum
virile.
Ευφημ-
σμος.

Doct.

Canon.

This teacheth vs that we should abhorre cursing.

Sometimes the Scripture speaks in the person of another, when it is meant of him that speaks.

2 Cor. 12.

2.

I know a man who was taken vp to the third heauen. Paul will not say of him-selſe, that he was taken vp to the third heauen : but speaks as if another man had beene taken vp to heauen.

VI.
per ματαίω-
ματισμόν.
I

1 Sam. 3.

27.

There came a man of God to Eli. Samuel will not say of him-selſe, that he, the man of God, came to Eli : and yet it is holden generally, that it was Samuel who came to Eli.

2

Ioh. 13. 23.

The Disciple who leaned on the bosome of Christ. Iohn will not say, that he him-selſe leaned in the bosome of Christ, for modestie.

3

Doct.

Mat. 9. 10.

This teacheth vs that of Salomon, Pro. 27. 2. *Let another mans mouth praise thee and not thine owne.* When Matthew speaks of the entertainment which he gaue to

Luk. 5. 27.
28, 29.

to Christ in his owne house, marke how sparingly he speakes of it, *that he came home and eat bread in Lenies house*: but when Luke speakes of it, he sayes; *And Levi made a great feast to Christ.*

Obiect.
Num. 12. 3.

But Moses writes of himselfe, *that he was the meekest man in the world?*

Ans^w.

Moses durst not hold backe that commendation, more then he durst in other places not set downe his owne blemishes; to let them see, that it was not his owne particular that moued him here, but the glory of God.

Canon.

Secondly, the Scripture taxes another man in the person of him that speaketh.

1 Cor. 4. 6.

Paul in his owne person, and in the person of *Apollo*, findes fault with the schismaticall and false Teachers in *Corinth*.

Doctr.

This teacheth vs that there is great wisdom required in reproofing.

Canon.

The Scriptures speake something in passion.

Deut. 5. 27

ראת תדבר עלאנר Tu autem loquitor ad nos, Speake thou to vs: These are the words of the people speaking to Moses, they put *him* in the foeminine Gender, speaking in perturbation.

Num. 11. 15

And if ראת thou deale thus with me, kill me I pray thee. These are the words which Moses speakes to God in the foeminine gender, being troubled in minde.

Doctr.

This teacheth vs, that a man in perturbation is not fit to serue God.

Canon.

The Scripture sometimes teacheth vs by hyperbolicke and exceeding speeches, either in excesse, or in defect.

Iohn 21.

Iudges 20.

In excesse: *If all that Christ had done were written, the world would not containe it. So, The men of Benjamin could hit at an haire.*

Psal. 23.

In defect: *I am a worme, and not a man.*

VII.

Παθητικός.
Vest te-
cabber
alenu.

VIII.

Υποβολή.
Kas.

This

<i>Dof.</i>	This teacheth vs that there is a naturall infidelity in man, to misbeleue, which makes the Lord to vse such excessiue speeches.	
<i>Canon.</i>	They speake lesse, and vnderstand more.	IX.
<i>Pro. 17. 21.</i>	<i>The father of the foolish reioycest not : that is, he is very sad.</i>	<i>καὶ μὴ γένοιτο.</i> 1
<i>Pro. 24. 23.</i>	<i>It is not good to accept persons in iudgement : that is, it is very euill.</i>	2
<i>Exod. 10. 7.</i>	<i>He will not hold him guiltlesse who takes his name in vaine : that is, he will certainly punish him.</i>	3
<i>Mat. 12. 32.</i>	<i>It shall not be remitted in this life, nor in the life to come : that is, it shall be certainly punished.</i>	4
<i>Dof.</i>	This teacheth vs that we should bridle our affections, and moderately vtter our passions.	
<i>Canon.</i>	Sometimes the Scripture teacheth vs διαφορῶν, by distinction.	X.
	It puts a difference betwixt the reuelation of God to those who were not Prophets, and those who were the Prophets of God. When it speaks of the first sort, it sayes, <i>And the Lord came to Laban : And the Lord came to Abimelech : And the Lord came to Balaam.</i> But when it speaks of the second sort, it sayes, <i>The word of the Lord came to them : Thus saith the Lord : The hand of the Lord was upon them.</i>	
<i>Dof.</i>	Hence the Iewes gather, that <i>Balaam</i> had lost the gift of prophecy now, and was onely a Diuinor : (So the Scripture cals him, <i>Ios. 13. And they killed Balaam, the sonne of Peor, the diuinor</i>) and they apply this pro-uerbe to him ; <i>Camelus, cornua quarens aures amissit, The Camel seeking hornes, lost her eares : that is, Balaam seeking preferment, lost the gift of prophecy.</i>	
<i>Canon.</i>	Sometimes the Scripture speaks as the people conceiue of a thing, καὶ ὡς αὐτοὶ νοοῦν.	XI.
	<i>Gen. 3.</i> The Scripture cals the <i>Angels, Cherubims</i> ; because the people were most acquainted with <i>Cherubims</i>	

rubims in the Tabernacle.

I King. 10. 18. *And Salomon made a throne of teeth.* The Scripture calls the hornes of the Elephant, teeth; because they seeme so to the people, growing out of his mouth, like the tuskes of a Bore; but they are, *Cornua resupinata*, as * *Varro* calls them, and grow not straight vp as the hornes of other beasts: they serue the Elephant for the same vse that hornes do to other beasts. And as the Hart casts his horns euery third yere; so do they their hornes euery tenth yere, & hide them in the ground: therefore *Ezec. 23.* they are called *Giliy egressum*, because men tread vpon them when they are hidden in the ground; this is the most excellent Iuory.

* *Quos multis dentes vocant, sunt cornua resupinata.*

Marke 1. 32. And the Sunne was dipping: because to those who dwell about the Sea side, the Sunne seemes to dip in the sea when it goes downe; therefore the Holy Ghost vseth this phrase.

Doctr.

This should teach Preachers to submit themselves to the capacity of their hearers, and to speake to them as they can conceiue. There is a Prouerbe in the Talmud, *That it is easier for an Elephant to goe through a needles eye:* which Christ repeats thus, *It is easier for a Camel to goe through a needles eye:* Why? because the people of God in Iudea, were more acquainted with Camels then Elephants.

Canon.

So netimes the Scripture teacheth vs, *μεταστασις.*

XII.

Psal. 139. 15. How wonderfully hast thou fashioned me below in the nether parts of the earth? that is, *How am I conceived?* So *Ephes. 4.* Christ is said to *come downe into the lower parts of the earth:* that is, into the wombe of the Virgin Mary.

Doctr.

This teacheth vs the great humiliation of the Lord, and his exinanition, how hee came downe from the place of glory, into darke places, darke as the bowels of the earth.

D

The

Canon.	The Scripture sometimes teacheth vs, <i>per εἰσπορεύειν</i> , and <i>εἰσελαύνειν</i> .	
	<i>Per εἰσπορεύειν</i> , when the Scriptures bring in the Lord sitting vpon a throne, as a King: 1. King. <i>I saw the Lord sitting vpon a throne.</i>	XIII.
Doctr.	This teacheth vs our great infirmitie, that we cannot conceiue the Lord, but by things that wee are acquainted with.	
	<i>Per εἰσπορεύειν</i> , when the Lord is brought in, speaking to things without life: <i>Hic tum persona, tum res finguntur</i> : as in the former, <i>Non persona sed mores. O earth, earth, earth, heare the word of the Lord.</i>	XIII.
Doctr.	This teacheth vs our great stupidity, that the senselesse creatures will sooner heare then man.	
	<i>Per εἰσελαύνειν</i> , when the Scriptures bring in the dead speaking, as <i>Lazarus</i> and the rich Glutton.	XV.
Doctr.	This teacheth vs our great infidelity, that wee will not beleue the Scriptures of God, but would haue some come from the dead to teach vs.	
Canon.	Sometimes the Scriptures by a diminutiue word, expresse great loue and affection.	<i>Ischur in (non) est diminutiuum.</i>
Num. 23.	<i>Let me die the death of the little righteous ones.</i>	
Doctr.	This teacheth vs how deare to the Lord is the death of the Saints. In their death he embraceth them as we doe little babes in our armes. <i>Dent. 34. 5. Moses died, Lepi Iehoua, ad os Iehoua, At the mouth of the Lord.</i> The Chaldee Paraphrast paraphraseth it, <i>Ad osculum oris Iehoua: At a kisse of the mouth of God.</i> So that death to the righteous, is a kisse of the mouth of God.	
2 King. 18. 4	Sometimes it speaks disdainfully of a thing. <i>And Ezechiah brake that * little piece of Brasse,</i> which was that huge brazen Serpent that was set vp in the wilderness.	<i>* Neustl. 188.</i>
Doctr.	This teacheth vs how basely wee should thinke of idols; as to call an <i>agnus dei</i> , a little peece of waxe; an idoll, a little peece of wood.	

CHAP. 4.

Of the morall instructions gathered from the Morall Law.

Canon.



OD taught his people their duties, by precepts and examples.

By precepts, which are contained in his Law.

Canon.

The morall Law hath sundry properties which no other Law hath.

Illust.

I

Exod. 12. 15

First, it is a royall Law, *James 2. 8.* because all were bound to walke in it. Some ceremonies of the ceremonial law of the Iewes, obliged all the Iewes at some times, as none might eate leauen at the Passeouer: some of the ceremonies obliged some of the Iewes at all times; as no Nazarite to drinke wine: some of the ceremonies obliged all the Iewes at all times; as no Iew in no place might eate swines flesh; but they neuer obliged the Gentiles.

Num 6. 3.

Leuit. 11. 7

Deut. 10. 9.

The iudiciall law onely obliged the Iewes in Iudea; No Leuit might haue a possession in Israel: yet *Act. 4. 36.* a Leuit of Cyprus sold his possession, and laid it downe at the feet of the Apostles: this Leuit dwelling in Cyprus, might haue a possession, although not in Iudea.

Doctr.

The Iudiciall Law belonged onely to the people in Iudea, therefore *Caroloftadius*, who vrged the Iudiciall law to be obserued in all Countries, did as those who would haue one shooe to serue all sorts of feet: so the Iewes were to blame, who vrged the obseruation of the ceremoniall law to the Gentiles.

= *Caroll.*

Mat. 5. 28.

II

It is a spirituall Law, it reaches to the internall sins, as well as to the externall.

D 2

It

I

It condemnes not onely *passiones*, but *propassiones*: That is, *subitos animi motus*, *sed non diuturnos*; suddaine motions in the minde, but not continuing. As the Sunne shining, lets vs see the little atomes or moats, which are the least things that wee can discerne: so the bright Law of God lets vs see the smallest things to be sinne, euen before they come to consent. If a man had smitten out his neighbours tooth or his eye, the Iudiciall Law required no more of him but this, that his tooth should be smitten out againe; but it tooke not order with the internall hatred of the heart.

Doctr.

This puts a difference betwixt this and all other Lawes. The Ciuilian sayes, *cogitationis poenam in nostro foro nemo luat*: Let no man be punished in our Iurie for a cogitation. A man may be a good Citizen, who is not a good man in the Ciuill Common-wealth: but not so in Gods Church, because Gods Law requires internall obedience. The quickest of the Pharisies could not conceiue that it was sinne before it came to consent, and they tooke it onely for the restraint of the outward man, *Matth. 5.* And *Iosephus* seemes to be a Pharisee in this point, finding fault with the sentence of *Polybius*, who said, that *P Antiochus* perished miserably, because he thought to haue rob'd the Temple of *Diana*: *Iosephus* denies this, and sayes, it deserued such a punishment, not because he would haue done it, but if he had done it.

o *Ioseph.*
P *Polyb.*

2

Matth. 5.

Rom. 7.

Lev. 19. 18.

This Morall Law is spirituall: it condemnes sinnes in act: 1. from the least to the greatest: 2. the antecedents: and 3. the consequents of sinne.

From the least to the greatest. Ye shall not reuenge. All sort of reuenge is here condemned: First, the Pharisies reuenge, tooth for tooth, and eye for eye, *Matth. 5.* Secondly, *Cains* reuenge, seuen for one, *Gen. 4.* Thirdly, *Lamechs* reuenge, seuentie for one, *Gen. 4.* Fourthly, *Sampsons*

I

Judg 16.
28.

Sampsons reuenge, three thousand for one : Now let me be reuenged for one of mine eyes, and hee killed three thousand.

Gen. 35. 4.

The antecedents and consequents of sinne.
The occasions or antecedents of sinne. *Iacob* must burie the eare-rings, lest they make an Idoll of them : so the men of *Ephesus*, when they repented of their forceries, they burnt their bookes.

Lev. 19. 18.

The consequents of sinne : *Yee shall not reuenge, neither remember.* Here the Lord condemnes the dreggs and consequents of sinne, as well as the sinne it selfe. As he will not haue them to reuenge, so hee will not haue them to remember. The *Hebrewes* illustrate this by this example : *Reuben* sent to borrow of *Simeon* a hatchet ; *Simeon* refuses him : the next day *Simeon* sends to borrow of *Reuben* a sickle ; if he refuse it, it is *ultio* ; but if he say, loe here it is, I will not doe to him, as he did to mee, when hee refused mee his hatchet the last day, it is *retentio*, although it be not *ultio* : *Ier. 3. 5.* *Seruare* is put for * *seruare iram.*

Talm. Babylon.

Doctr.

There is nothing that we keepe so well in minde, as iniuries.

3

The Morall Law is perpetuall : * the Ceremoniall Law was kept but onely till the time of correction, and lasted but onely the time of the infancie of the Iewes : but the Morall Law is perpetuall.

Quest.

If the Morall Law be perpetuall, how is it that God hath giuen a dispensation to some to breake these Commands ?

Ans^r.

Scotus marks well, that the Law standing in force, it implies a contradiction to dispense with it : but by dispensation he vnderstands onely the reuocation of it for such a time, to such a person.

The 8 Law of Nature (saith he) is taken two manner of wayes ; strictly, and largely : Strictly, which by ne-

* *μνησ-κοντα*, the contrary is, * *μνησ-τα*.

* *Abrogare legem* ; *derogare* ; & *abrogare*.

This is to mitigate the extremitie of the Law.

g *Scotus*.

cessarie and euident consequences are concluded : Largely, which inferres not a necessarie and euident consequence as the first.

Of the first he giues an example, *the whole is more then the part*, therefore a house is more then any part of it : this consequence followes in the strictest signification : *so good is to be embraced, therefore euill is to be shunned.*

Of the second he giues this example, *we ought to liue peaceably with others in the Common-wealth.* Of this principle, it will not follow necessarily, therefore *possessions are to be diuided, or not to be diuided* : for both may stand, if the Common-wealth were well constitute, and people agreed together. Communitie of goods would not breake the peace of the Common-wealth ; but because people are much giuen to selfeloue, therefore diuision of goods is a good meane, to make the people liue peaceably together.

So (saith he) this conclusion followes necessarily in the strictest signification, *God is to be worshipped*, therefore, *we cannot worship an Idoll.* But this followes not in the strictest signification, neither hath it *intrinsicam connexionem* ; *God is to be loued, therefore man is to be loued* : there is onely a conformitie betwixt these two.

Quest.

Is it not sinne to kill thy neighbour ?

Scotus answers, this sinne comes by reuelation of a new Law by God him-selfe : so the precepts of the second Table are so neere vnto the first principles, that they are called the Law of Nature in the largest sense ; and Reason teacheth all men to keepe the same, as neere vnto the first principles.

The precepts of the first Table cannot be dispensed with, without a staine of his owne holinesse, for they are the principles of nature in the strictest sense. God
cannot

cannot dispense that a man should hate him, *sine intrinseca repugnantia*; so, that one should worship an Idol.

The Precepts of the second Table, flow not from him necessarily, as his iustice and holinesse; but freely hee willes or not willes the same, without any staine of his holinesse. *God is to be loued*, therefore *A man may not marry his Brothers wife*, this conclusion will not follow necessarily in the strictest signification.

Quest.

But did not God dispense with the Israelites, when he bad them borrow the Egyptians Jewels? *Scotus* answers, that there was not a dispensation here from the eight Commandement; but only a reuocation to them for that time, and in such a case, they being oppressed so long, and their wages kept from them, the Lord takes these Jewels and giues them for their wages.

Object.

But it is said of the Ceremonies, that they shall endure for euer?

Ansiv.

1. There is *Proprie aeternum*, as *God*. 2. *Aeternum ex hypothesi*; as *Adams* body had endured for euer if hee had not fallen. 3. *Valore aeternum*, as *Christs* sacrifice. 4. *Typicè aeternum*, as that which was a Type of an eternall thing, *Exod. 12. I shall giue you Canaan for a possession for euer*: because it was a Type of the eternall inheritance. 5. *Catachresticè aeternum*, that which endured long was said to be eternall, as *Exod. 17. Circumcision is said to be a covenant for euer*, that is, for a long time, till the coming of Christ. The continuance of the Ceremonies, is of this last sort.

Acts 18. 18.

After the death of Christ, first, the Church vsed Ceremonies, *non propter se, sed propter aliud, not for themselves, but for another end*: as when *Paul* shaued his head in *Cenchrea*: He did not shaued his head as the Law of the Nazarites required; for he should haue gone thence to *Ierusalem*, and thereto haue shaued his head, and to haue

Numb. 6,
18.

haue cast the hayre of his head vnder the Altar, and burnt it there: but hee doth it onely here for bearing with the weake Iewes, which hee could not haue done, if the Law had beene in vigour. Secondly, they kept these Ceremonies after the death of Christ, at *Ierusalem*, but not at *Antioch*: *Paul* finds fault with *Peter* for Iudaizing there. Thirdly, They kept them onely among the Iewes till the destruction of Temple, which was the Wardrobe of the Ceremonies. Fourthly, they went neuer againe to the brazen Altar to sacrifice, till the death of Christ; but vsed onely some of these meaner Ceremonies, not for themselves, but for another end.

Doct.

The Ceremonies were appointed for the Iewes vntill the time of correction, and their infancie: therefore those who would apply them now to the Church, when shee is come to maturity of age, distinguish not the times aright: *Augustine* hath a very fit similitude to this purpose; hee tells of a diseased youth who came to that notable Physitian *Vindecianus*, who gaue him a medicine fit for his age and cured him: but long after, the man fell into the same disease againe, and hee applies the same receipt which he had vsed before in his youth, which had almost killed him: hee coming to the Physitian, said vnto him, that hee marvelled why hee would giue him such Physicke which would hurt him: the Physitian demands of him when hee gaue him that Receipt: hee answers, when hee was a youth; and withall shewed him that then it cured him, which was now likely to kill him: the Physitian replied, that the Physicke was not good, because it was not taken at his command; and that which was wholsome to him being a youth, was now deadly to him, being of age: so the Ceremonies of the Law were profitable for the Iewes being children, (taken at the

* *Epist. 5. ad
Marcellinum.*

the commandement of God) but now they are deadly, when wee are become men in Christ.

- 4 The morall Law is equitable, it giues euery man his owne, it requires a further duty also, that the vse of our goods should help the poore in their necessity: *Prou. 3. 27. With-hold not thy goods from the * Owner: the poore are called Bagnale tobb, Lords of thy goods.* There is a double right, *Ius proprietatis, & ius charitatis, the right of propriety, and the right of charity; ius charitatis, that belongs to the poore, ius proprietatis, belongs to the owner. Iure charitatis, so much as may refresh the poore in his necessity, belongs to him, although the propriety be not his.*

* The 70.
or 71.
Indigenti.

Deut. 23.
24. The Lord appointed in his Law, that a man when hee came into a Vineyard, might eate as many of the grapes as hee pleased, this is *iure charitatis*; but hee might carry none away with him, this is *iure proprietatis*. So, the Disciples traueilling through the fields vpon the Sabbath, pull the eares of the corne when they were hungry, this was *iure charitatis*, but they put not in their sickle to cut downe the corne, and carry it away, because they had not *iure proprietatis* of the owner.

Doctr. This condemnes those vile niggards, like *Nabal*, who know no right, but *iure proprietatis*; so it condemnes the Anabaptists, who take away *iure proprietatis*, and turne all into *iure charitatis*.

- 5 All other Lawes must be rectified by it; it obliges all people, in all places, at all times; it binds the inward man as well as the outward; it yeelds not to the infancie of the Church, as the Ceremoniall, neither to be broken for necessity, as the second Table; neither yeelds it to the hardnesse of the peoples hearts, as the Iudiciall.

Canon. God taught his people by temporary Precepts, by
E perso-

personall precepts, by Precepts of tryall, and Precepts of conuiction: the Morall Law is all Precepts of obedience.

I Temporary Precepts, were such Precepts as lasted but for a short time.

Luk. 9.

When Christ sent his Disciples in their first expedition, hee forbids them to take with them a staffe, or weapon of defence.

Doctr.

Anabaptists gather hence, that it is not lawfull for a Christian to vse any defensiu weapon; but they conclude here from a temporary Precept, as if it were morall.

Canon.

II

Mat. 19. 21.

A personall Precept binds only the person to whom it is directed, Christ sayes to the young man, *Sell all and follow mee.*

Doctr.

The Papists gather hence, that such as would bee persit, should take vpon them the estate of Pouerty, and renounce all: but they conclude here from a personall Precept, as though it were morall.

Canon.

III

Gen. 22. 2.

Precepts of tryall, are those Precepts which God gaue to some, onely to trye them; but not which hee would haue them to performe.

When God bad *Abraham* offer his sonne *Isaac* in a Burnt-offering, it was but a Precept of tryall, as the euent shewed; for God would not haue him to performe it.

Luk. 9.

When Christ bad his Disciples giue the People meate to cate, it was but a Precept of tryall, for hee knew well enough that they had no meate to giue them.

1 Kings 3.

24.

When *Salomon* called for a sword to cut the Child in two, it was but a Precept of tryall.

Doctr.

If a Magistrate from this should conclude, that it were lawfull for him so to doe; then hee should take a Precept

Precept of tryall for a Precept morall, and of obedience.

Canon.
IIII

Precepts of conuiction are those Precepts, which the Lord giues to wicked men, to make them the more inexcusable.

Exod. 8. 1.

God sayes to *Pharaoh*, *Let the people goe*: hee knew well enough that *Pharaoh* would not let the people go: why bad he him then let them go? to make *Pharaoh* the more inexcusable.

Doctr.

Those who gather from this, that there were two contrary wills in God, to let them goe, and not let them goe, are mistaken: for the one was a Precept of conuiction.

Quest.

When God speakes to an vnregenerate man, and bids him repent; whether is it a Precept of obedience, a Precept of tryall, or a Precept of conuiction?

Answ.

If the man bee appointed to saluation, to him it is a Precept of obedience; for at the selfe-same time when God bids him repent, hee giues him grace to repent.

Ioh. 11. 43.

When *Lazarus* was lying dead in the graue, Christ bids him come out, at the selfe same-time hee breathes life into him, it was a Precept of obedience to him.

So, when God bids a wicked man repent, and giues him grace to repent, it is a precept of obedience to him; but to the wicked man who is appointed for destruction, it is a Precept of tryall and conuiction to him.

CAP. 5.

How the Scriptures teach vs by Examples.

Canon.



AN Argument from Examples doth then necessarily conclude, when we proue one particular by another by way of similitude, which is common, *lati generi*, to the whole kinde, vnder which both are comprehended.

2 Pet. 2.9.

To strengthen the godly in hope of their deliuerance out of affliction, *Peter* sets downe first *genus*, (*God will deliuer his owne, and preserue the wicked to destruction*) this he proues, why? because it agrees not onely to the wicked Angels and to the Sodomites, but to all the wicked.

Ecces. 9. 2.

By outward things good or bad, wee cannot know the fauour of God: this is *genus*, (*All things befall alike to the iust, and the sinner: to the cleane, and to the vncleane: to him who sacrificeth, and him who sacrificeth not: to him who sweareth, and him who feareth the Oath.*)

Exod. 9.

2 Kings 10.

1 Kings 16.

1 Chron.

29.

The Hebrewes giue example of these. 1. *To the iust, and to the sinner: as to the Egyptians and Hezebias*, for both of them had the Plague. So, *Dauid* gathered the materials to build the Temple, and *Nebuchadnezzar* burnt the Temple; yet both of them reigned forty yeares.

* Tabm. lib.
Mus. r.

Num. 14.

2. *To the cleane, and to the polluted: as to the Spyes & to Moses*; for *Moses* stood for the defense of the good Land, and the Spyes raised an euill report vpon the Land, yet both of them dyed in the wilderness.

3. *To him who sacrificeth, and him who sacrificeth*

not:

2 Kings 23.
2 Kings 25.

not : as *Iosias* restored the worship of God, and *Achab* polluted the worship of God; yet both of them dyed in the battell.

Iud. 16. 21.
1 Kin. 25. 4.

4. To him who sweareth, and him who feareth the Oath : *Sampson* was religious in his Oath, *Zedechiah* broke his Oath; yet both of their eyes were pulled out of their head: here the *genus* agrees to all.

Canon.

If the matter bee proued by many Examples, and the *genus* agree not to all; then the conclusion is not good.

No Church-man should marry : why ? because *Paul*, *Athanasius*, *Ierome* and *Ambrose* were not married: this *genus* agrees not to all Churchmen; for we can shew moe who haue beene married, as *Peter*, *Philip* the Euangelist, *Spiridion* Bishop of *Cyprus*, *Gregory Nazianzen*, *Polycrates* Bishop of *Ephesus*, who testifies that he was the eight lineally succeeding at *Ephesus*, one after another.

Canon.

The Examples of Gods mercy and his iustice hold cuer.

Abraham was iustified by faith, *Rom. 4.* Therefore all the faithfull are iustified by faith. So in the examples of his iustice, *Luk. 17. 32.* Remember *Lois* wife, *1. Cor. 10.* These are Examples for vs.

And the Hebrewes haue a saying, *Quod accidit patri-bus, est signum filiis*; The thing that fell out to the Fa-thers, is a signe to the Sonnes.

Canon.

If the Examples bee of the most notable men, then they haue the greater force to inferre the con-clusion.

Ezech. 14

If *Noah*, *Daniel*, and *Iob*, would intercede for this peo-ple; yet would I not heare them; why makes he choyce of these three? The Hebrewes answer, *that he makes choyce of them, because euery one of them saw three Worlds. *Noah* saw the first World, the destroyed

* Talmud.
lib. Tebellim.

World, and the renewed World. *Iob* saw himselfe flourishing, himselfe in a miserable estate, and all taken from him, and himselfe restored to a flourishing estate againe. So *Daniel* saw the first Temple, the destroyed Temple, and (as they hold) the second Temple.

Canon.

Wee are to follow Christ onely in his morall and Theologicall vertues :

Confir.

Bee yee followers of mee as I am of Christ.

I Cor. 4. 16.

Illust.

Math. 3.

Christs workes are either, *miraculosa*, *admiranda*, *vel exemplaria*: marvellous, wonderfull, or exemplary. *Miraculosa*, as his fasting forty dayes, hee is not to bee followed in this : *Admiranda* ; as when of rich hee became poore for vs : therefore men should renounce all, and professe voluntary Pouertie ; hee is not to bee followed in this. Hee washed his Disciples feete ; wee are not bound to follow him in this, because it was *admirandum* in him. But wee should follow him onely in *exemplaribus*, as his meeknesse, humilitie, and such.

Canon.

In following examples, we must marke foure things. 1. How they did it. 2. When they did it. 3. Where they did it. 4. Why they did it.

I

How they did it. The Apostles healing the sicke, laid oyntment vpon them ; therefore the Priest now may giue *Extream vntion*, it followes not ; for they consider not what sort of oyle this was that they laid vpon the sicke, and how they cured them : it was miraculous oyle, *ad sanationem*, for healing. The Fathers vsed it afterward, *ad imitationem*, for imitation ; the Papists, *ad viaticum*, for a iourney. The first was *sanctum*, the second was *non necessarium*, the third was *profanum*.

Iam. 5. 14.

I

Elias by extraordinary Calling, called for fire from Heauen, and burnt the Captaines, therefore the Disciples may call for fire from heauen to burne the Samari-

Luk. 9. 55.

tans,

tans, it followes not, because they had not that same spirit.

Act. 1, 29.

The Apostles in choosing *Matthias* cast Lots; therefore a Minister now is to bee chosen by lot, it followes not: why? because the Apostles were immediately called of God, and a Lot being immediately directed by God, hee was immediately chosen by him. But a Minister is mediately called by the Church; therefore the rules of the Apostle are to be followed in choosing of him. *Zeno*,^u the Emperour tempted God in this case, laying a paper vpon the Altar, that God might write in the paper the name of him whom hee would haue Bishop of *Constantinople*: *Flanτίας* corrupting the Sexton of the Church, caused write in his owne name, and so he was made Bishop of *Constantinople*: *Ecclesiastica munera non debent sorte conferri*, Church affaires ought not to bee guided by Lot.

^u *Nicephor. Eccles. Hist.*

3
Jud. 3. 20.

Ehud killed *Gneglon*: therefore a Frier may kil a Prince; this conclusion is execrable: they therefore distinguish not the diuers sorts of Reuenge, which is, 1. Either diuine, as when *Phineas* killed *Cosbi*, this was *publica extraordinaria*, publike extraordinary. 2. *Ordinaria publica*, ordinarily publike, by the Magistrate. 3. *Prinata coacta, cum quis vim vi repellit*, Priuately compelled, when one repells violence by violence: this is called *inculpata tutela*, an inculpable defence. 4. *Temerraria & illicita*, rash and vnlawfull.

4
2 Sam. 14.

2 Sam. 14.
12.

The woman of *Tekoah* said to *Dauid*, Remember the Law of the Lord: One of her sonnes had killed the other in the field: (this was *inculpata tutela*) in defence of himselfe; and so she wills *Dauid* to remember the Law of the Lord. In this case a man in his owne defence, is a Magistrate.

5
Mat. 5.

The Magistrate shall pull forth tooth for tooth, it was not well concluded by the Pharisies, that it was lawfull

lawfull for euery priuate man so to doe, they found here *ordinatam publicam*, and *illicitam*.

II

1 Sam. 21. 6

I

When they did it.

Dauid in time of necessity eat the Shew bread, which otherwise hee could not haue done; neither would the Priests haue giuen it vnto him, but in his necessity.

A& 14.

2

The Apostles kept the Ceremonies after the death of Christ, for an *interim*, and a time, vntill the vnion should be made vp, betwixt the Iewes & the Gentiles; but it was not lawfull afterward for the Iewes to keep them.

1 Kin. 8. 48.

3

So long as the Temple of *Ierusalem* stood, they were bound to pray with their faces towards it; but it will not follow now, that the Iewes should turne their faces towards the place of the Temple now when they pray.

1 Sam. 7.

4

Samuel built an Altar at *Ramah*, and offered vpon it. It was lawfull for them all the time betwixt the destruction of the Tabernacle in *Shilo*, & the building of the Temple, to sacrifice there: but from that time that the Temple was built, it was vnlawfull altogether; therefore the Kings of *Iuda* are blamed when they destroyed not the high places. *Prudentius* called the Ake at this time *Circumvaga*, before it was established at *Ierusalem*.

III

Where they did it.

The Apostles kept the Ceremonies after the death of Christ at *Ierusalem*, but not at *Antioch*: and so of any other place where the Prophets and Apostles resorted.

IIII

Why they did it.

Luk. 4. 26.

Christ wrought no miracles in *NaZareth*, because he had no Calling to work any there, as *Elias* wrought no Miracles in *Israel*, but to the Widow of *Sarepta*:
so

Luk. 4. 26. so *Elizæus* to the Shunamite, because hee had onely a Calling to worke there.

Canon. The finnes of the Saints are not to bee followed.

Illust. Rockes are set downie in a Mappe, that the Saylors may shun them, and not runne their Ships against them.

Lots wife (sayes *Augustine*) was turned into a Pillar of Salt, *ut condiret se suo exemplo, that shee might season thee not to doe the like.*

Canon. If the fact bee approued *in tanto, sed non in toto, in so farre, but not in the whole;* it is not to bee made an Example of imitation.

Exod. 4. 25. *Zipporah* circumcised her Child, & so the Angell left off to kill *Moses*; therefore a Midwife may baptize a Childe, this followes not. The Angell ceased to trouble *Moses*, because his sonne was circumcised, and not because hee was circumcised by a woman.

2 Kings 17. 23. After that the Samaritans worshipped the true God with their Idols, the Lyons hurt the no more; the Lyons ceased to hurt them, why? because they worshiped the true God; & not, because they worshipped the true God and their Idols: this obedience of *Zipporah* did not simply please God but in part, as *Achabs* obedience.

Canon. Apish imitation of the Saints is ridiculous.

Ios. 6. The Israelites compassed the walles of *Iericho* sixe dayes, but vpon the seauenth day they compassed the Wall seuen times: *therefore the Iewes in the feast of the Tabernacles compassed the Altar sixe dayes, eue-ry day once; but in the seuenth day they compassed it seuen times: this was ridiculous; for it was in corrupt time.

Mark. 7. 33. Chrift put his fingers in the eares of the deafe, and said *Ephata, Be thou opened*; therefore a Priest may doe

* Talmud.
lib. 7. ciellin.

Quest.

doe the like when a child is baptized; this is ridiculous.

Answ.

What if the example bee neither approued nor disapproued in Scripture, What shall we doe?

If they bee done by men whose faith is approued, and against whom no exception can be taken, such are set downe for imitation, and haue the force of a generall rule.

CAP. 6.

Of gathering doctrine from the externall meanes.

Canon.



When the marginall reading is put for the line reading, wee cannot gather any instruction from that.

Canon.

From wrong analogy or collation of Scripture with Scripture, wrong doctrine is gathered.

1 King. 4. 30
Esay 2. 6.

Salomon was wiser then all those of the East. Esay 2. Thou art full of the manners of the East. The Iewes gathered from the collation, that *Salomon* was skilfull in Magicke.

Iob 40. 10.

Behold the Elephant which I haue made with thee, who eates hay as the Oxe He calls the Elephant *Behemoth*, as if he were many beasts, in the plurall number: but *Behemoth*, *Psal. 50.* signifies the beasts of the field. *Esdras* the Apocryph writer, conferring these two places inequally, makes vp a fable, that God made two creatures, *Behemoth* and *Leuiathan*, and thence separated the one from the other, because the water could not containe both, and hee put *Behemoth* vpon the earth, which was dried the third day, that hee might dwell vpon a thousand mountaines, because it is written, *Psal. 50. 10. Behemoth in montibus mille*: taking *Behemoth*

4 Esdras
6. 49.

hemoth in *Iob*, and in the *Psalme* 50. after one manner.

2 Secondly, hee goes forward in his fable, y because these two, *Leniathan* and *Behemoth*, are ioyned together, *Psal.* 104. 26. he thought that *Behemoth* was also a fish as *Leniathan*; but because there was not space enough for them both in the Sea, he put him vpon the mountaines, and gaue *Leniathan* the seuenth part of the waters, & kept her to be meat to whom he would, and where he would: He sayes that shee is kept in deuorationem, *passiue*, that shee may be meat. For this is the fable of the Iewes, that the Lord killed one of those great Whales which hee made, and salted her with salt, that shee might be kept to be meat for the iust in the life to come. *Morna Plesse* compares them to little children, who in their tales can goe no higher then to meat and drinke, and sweet dainties; and they thinke that there is no other pleasure in heauen, but of such things. Thus you see what it is to compare places vnequally.

y Buxtorf.
de Synag.
Indic.

Canon.

From wrong translation false doctrine is gathered.

Loue thy neighbour as thy selfe: The Pharisies translate it, *him who was a friend onely*. Hence they gathered that they might hate their enemies: but the Apostle, *Rom.* 12. translates it, *thou shalt loue thy neighbour, for inuicem*, that is, any man whatsoever he is.

Amos. 6. 8.

The Lord swore by the excellencie of Iacob, that is, by him-selfe; but the Pharisies interpret the place, that he sware by, the Temple, which was his excellencie: Hence they gathered, that it was lawfull to sweare by the Temple, *Matth.* 23. 16.

Gen. 35. 24

This is Ana, who found out hajamim, mules in the wilderness: *Iamim* signifies also waters. Because the translation of this place was hard, some translating it Mules, and some water; the Heathen made a notable lye vpon the Iewes, when *Moses* was feeding Asses in

מים
מים
Aqua.
Mule.

the wildernesse, because the Asses or Mules seeking drinke, found out water vnto them, therefore they worshipped the golden head of an Ass. ^a Afterward the *Romanes* in like hatred against the Christians, called them *asinarios*, in detestation of Christ, whom they called not *Xristos*, but *Xristos*, and they painted Christ hauing Asses eares, one of his feet * not clouen, carrying a booke, and a gowne vpon him, and this superscription about his head, *Deus Christianorum dominus*; which picture and inscription when *Tertullian* did reade, he could scarce refraine from laughter.

Gen. 23.

Bellarmino following the vulgar translation, and not the Originall, *Abraham surrexit ab officio funeris*; *Abraham rose from the office of his dead*, gathereth hence Purgatorie. Because this word *officium*, was taken amongst the Christians, for doing offices to the dead; he gathered, that it was to pray for them to deliuer them out of Purgatorie.

And thus much concerning the sense of the Scripture, and the gathering of doctrine from any part thereof: as from affirmations and negations; from the propriety of the speech; from the morall Law; from the examples of those that are registred in the Scripture; and from the externall meanes, spoken of in the first Booke. From those fiue, necessarily all doctrine is gathered: and must be knowne immediately after the true knowledge of the sense of the Scripture.

Plutarch.
sympof. lib
4. cap. 5.
Cornelius
Tacitus l. 5.
a Tertullian
Apolog.
Petrus Cri-
stus, cap. 9
** Inungu-*
latus,

THE



THE THIRD BOOKE.

Of the confirmation, illustration, application, and the blessing of Doctrine.

C A P. I.

Of the confirmation of Doctrine.

Canon.

Illustr.

Exo. 34. 33.



IN confirmation of Doctrine the man of God must labour to conceale Art.

^b As *Moses* coming from the Mount, put a vayle vpon his face, when his face did shine, that the people might not see it: so should the

^b *Origen.*

Preacher obscure the shining of humane learning, lest the Crosse of Christ be made of none effect, 1 Cor. I. 17. that is, lest the conuersion of men be ascribed rather to humane eloquence, then to the power of Christ; and that the same be not said of the Gospell, which *Alexander* said of *Achilles*; who counting him happy that he had *Homer* to describe his praises; therefore our Lord made choyce of Fisher-men.

F 3

No

Canon. No testimonie taken from Apocryph bookes can serue for confirmation of Doctrine, for their testimonie is but humane.

Confir. *If I testifie of my selfe, my testimonie is not true:* That is, I being but a man as yee take me, and should testifie of my selfe, my testimonie were not true.

Obiect. The facts of the *Machabees* are cited by the Apostles: and *Ben Syrah* hath a proverbe, *quantulus ignis, quantam materiam accendit; the more the fire is, the more matter it burnes*; and is vsed by the Apostle *Iames*?

Answ. When the Apostles cite their testimonies, they make them authentique Scripture, which wee can nor doe.

Canon. We are not to cite the Fathers as witnesses in matters diuine, vnlesse their speeches may be warranted out of Gods word.

Illust. The Spirit of God prefers the knowledge of the latter Diuines to their knowledge, for they are brought in by *Iohn*, *Reuel. 15. 6. with their girdle about their paps*, as *Christ*, *Reuel. 1. 13. is girded*; but before, in the first age of the Church, they are brought in with their girdle about their middle, not comming so neere to that state of knowledge and perfection which is in *Christ*, as the later Writers who liued after them.

2 All the time that the Fathers liued, the Chrystall Sea was turned into blood, for then a mountaine was cast into the Sea by Patriarkship, erected in the Church; but in the latter times, it is Chrystalline, *Reuel. 15.* In the dayes of *Constantine*, the Sunne was blacke as sackcloth, and the Moone turned into blood: *Christ* is neuer said to come downe, as in the reformed time: now he comes downe with the Rainebow about his head, which is a signe of faire weather: it was clouded in the dayes of the later Fathers.

In

Canon. In reasoning against Papists, the Fathers testimonies are of singular use.

Illust. *That their owne children may be their iudges, (as Christ speaks) because they trust so to them.*

Mat. 12. 27.

Canon. In matters of fact their testimonie is no demonstratiue prooffe.

Eusebius testifies, that the Monks liued in *Alexandria*, in the time of *Mark* the Euangelist: but *Eusebius* was mistaken here, as all our Diuines testifie.

In a testimonie of fact, whether *Peter* came to *Rome* or not, the Ancients many of them affirmed it; but our later Diuines many of them by sound reasons improue it.

Canon. The testimonies of many of the Fathers are not to be beleeued for them, but against them.

Illust. *Nemini credendum est in causa sua: None is to be beleeued in his owne cause.* *Clemens Anacletus* sayes, c *Suppose their writs were true, yet they make nothing for the Popes.* *Iohn 5. If I testifie of my selfe, my testimonie is not true. Idem non erit testis & reus: One cannot be a witnesse, and be guilty.*

c *Clemens Anacletus.*

Canon. The testimonies of the Popes, if they make any thing for vs, are good against themselves.

Illust. *Cuilibet testi aduersus se testimonium ferenti credendum: Euery witnesse bringing a testimonie against himselfe is to be beleeued.*

So *Paul* cites a testimonie out of *Epimenides* (although a lyer) against those of *Crete*.

Canon. The Fathers write sometimes *ἀπορρητότεροι*, and not *ἀρχαιότεροι*: they are more to be credited in the second, then in the first.

Illust. *Basil* said that the Father and the Sonne were not *ἱερότεροι*: When *Gregorie Neocæsariensis* obiected this to him, he answered that he said it not *ἀρχαιότεροι*, but *ἱερότεροι*.

d *Basilius*
epist. 34.

Peronius

c Peronius the Cardinall sets downe two rules, to try whether the testimonie of the Fathers is to be admitted.

c Peronius.

1 The first is, that we must hold them for a sufficient consent, to whom the most famous of every Nation consent in affirming a thing, and none haue opposed themselues to those, who are holden to be Orthodoxe.

2 The second, when the Fathers speake not this as Doctors or Teachers, when they say this or that is to be done; but when as witnesses, they say, that such a thing is to be beleueed, which the Catholike Church does or beleuees.

*f c subon.
epist. ad Pe-
ronium, pag.
32, 33.*

Quest.

But how shall we know that the rest of the Fathers disagree not; for many of their bookes are perished, and many of the worthy Fathers wrote nothing: wherefore consent is not a sure way that wee must walke in; for then wee shall be killed with thirst, as those who went to *Tema* expecting water?

Iob 15.

Ansiv.

Thou shalt not acquiesce in the iudgement of many to goe out of the way, Exod. 23. 2.

Canon.

Schoole Theologie is more to be taken heed to, for it fell out in a more darke age.

Illustr.

If wee shall consider the manner of their disputations, or the pietie which is shewne in their writs.

They erre in their disputations, three manner of wayes: First, 1. in their idle and vaine questions: 2. In obscurity of words: 3. In their manner of disputation.

*g Misser.
Acad.*

1 Their questions for the most, are either superstitious, idle, or curious, as the most of their hypothetick propositions.

2 The words which they vse, are barbarous, improper, obscure, and out of vse.

3 Thirdly, the manner of their disputations. Oftentimes they dispute, *Ex alienis principijs, out of other principles.*

principals. They confound Theology and Phylofophie; the *media*, which they vse oftentimes, are impertinent, for one question they bring innumerable arguments and disputations probably on both fides, without decifion; and they trust too much to the testimony of man.

For piety *Bucer* faies well; ^h that there is more piety to be found in *Seneca*, then in many of them, and it is to be marked; that the ⁱ three pillars of popery, *Gratian*, *Lumbard*, and ^k *Comestor*, (*Gratian* for their common Law, *Comestor* for their History, and *Lumbard* for their Schoole Diuinity) were 3. bastards born of one whore; and *Seneca* was the father of this bastard Theology.

This Schoole Theology (so far as it aduanceth humane Phylofophy, and is abused, or obfcureth the truth of the Gospell.) they make it a part of the smoake which comes out of the bottomlesse pit: and *Paul* to *Timothy* sayes, *Languent circa questiones & pugnas; they dote about questions and strife of words:* They referre this to their idle distinctions. *Nicholaus Clemanges* compares them to the ^l Apples of Sodome, which haue a faire skinne, but are full of rottenesse within: and one sayes well of them, ^m *Quod illotis pedibus ingressi sunt sanctuarum domini, & saepe distinguunt ubi lex non distinguit:* that they haue entred into the sanctuary of the Lord with vnwashed feet, and they oftentimes distinguish, where the Law distinguisheth not.

Some of their distinctions being purged from barbarity, and applied clearly, may haue good vse. The Iewes haue a Prouerbe, *Comede dactylos, sed projice foras duriciem eorum;* Eat Dates, but cast out their stones: and herein *Iunius* excels.

We are not to cite the Heathens testimony for probation, in matter of faith, or supernaturall verity.

This were to goe to the Philistims to sharpen our weapons.

G

Vide 'fufiorem' diffutationem in academiciis miseri. This is Matrologia.

^h *Bucer.*

ⁱ *Antonius histor. particul. tertio titulo 18. cap. 6.*
^k *Historia Paparum 380.*

^l *Nicol. Cleman.*

^m *Reynold.*

ⁿ *Talm. Babylon.*

ⁱ *Tim 6. 4.*

Canon. Illust.

ⁱ *Sam. 13. 20.*

Deut. 37. 5.

weapons. The axe of man polluteth the Altar of God: *No man might lift up an iron toole upon those stones*: to teach vs, that mans wisdom is but foolishnesse with God. It was *Myrrha libera* that made the oyle of the Candlestick: *Exod. 30. 23.* it was called *libera*, because it was free from all kind of mixture; so must the word be. *What hath the chaffe to doe with the wheate? Abraham* would not take of the King of Sodome so much as a *shoe latcher*, that it should not be said, *that he had made Abraham rich*. So the Lord will not vse the testimony of man, that it be not said, that they haue made him rich in fortifying his Scripture.

Mar. 3.

Gen. 14. 23

Paul vseth but their testimony thrice. *Acts 17. 28.* *1 Cor. 15. 35.* *Titus 1. 12.* Secondly, when he cites them, he conceales their names. Thirdly, hee brings them not in, to confirme any point of faith. Fourthly, *Peter* who was the Apostle of the Iewes, neuer vsed them; neither did *Paul* in the Synagogue, but onely against the Gentiles. *Clemens Alexandrinus* wrote a booke which he calls *stromateis*, (as ye would say) *woven* after the manner of couerings, mixed with the testimonies of Scripture, Poets, Philosophers, and History: but this was against the Gentiles. One sayes well, *Ex profanis probabilia*, Of the Scriptures things necessarily follow, but of profane things they follow probably.

o clem.
Alex.P Thomas
Aquinas.

Canon.

No preacher can bring in his owne testimonie, (*This I say to you.*)

Illust.

Christ as God, vsed this forme, *Mat. 5.* (*I say unto you*;) but the Prophets say, *Thus saith the Lord.*

Canon.

In citation of Scripture we are not alwayes bound to cite the Chapter and Verse.

Illust.

AAs 12.

In the Apostles citations, the Chapter is but once cited, (*As it is written in the second Psalme*;) but *Heb. 2. 6.* *Testatus est quidam alicubi*, But one in a certaine place

place testified: hee conceales the name. So *Heb.* 4.3.
David sayes: he sets downe the name. So *Rom.* 10.25.
Hosea sayes.

Obiect. But *Luke* 4.17. sayes, *ἐν τῷ ᾧ* in the verse. Therefore
 it should seeme, the verse is sometimes cited?

See before
 medium 3.

Answ. This was not a verse, it was a part of Scripture, or
 Haphtara in the Prophets.

Canon. In citation of Scripture for probation, wee are not
 bound to keepe the same order as in reading of a text.

Illust. It is one thing of purpose to set downe a Scripture,
 and another to cite a Scripture for confirmation. In

Exod. 20.

Deut. 5.6.

Exodus the Commandements are set downe one way;
 in *Deuteronomy*, this order is not kept: because hee
 is interpreting the Law, and not setting it downe. So
 when *Christ* cites the Commandements, he sets adul-
 tery before murther. So the Apostle, *Rom.* 12. Why?
 Because he is not of purpose handling them, but vsing
 them there for probation: But in setting downe the
 Text, and interpreting it, he must not alter a Ior.

The Church of Rome then, and the Lutherane
 Churches, are to be blamed, when they set downe the
 Commandements for the ground of their doctrine;
 they alter the forme set downe by God him-selfe, con-
 founding the first and second Commandement; and
 diuiding the last into two, to make a probation for
 their grauen images.

CAP. 2.

Of the Illustration of doctrine by comparisons.

Canon.

Illustr.

Psal 49.

Gen 49. 17

Canon.

2

Illustr.

John 3. 12.

1 Sam.

25. 3.



Comparisons are either in similitudes or examples.

Similitudes must be taken from things that are.

Quintilian sayes that examples may be taken *à re gesta vel tanquam gesta*, from things that are done, or seeme to be done: but similitudes must be taken from things which are in deed.

As the deafe Adder stoppeth her care when the charmer charmeth: If the Adder stopped not her care when the charmer charmeth, the similitude would not be borrowed from it.

Benjamin is like a wolfe, parting her prey amongst her young. If the wolfe parted not the prey amongst her yong ones, the similitude could not be taken from her.

Similitudes must be taken from things which the people are most acquainted with.

If I haue spoken vnto you earthly things: that is, heauenly things vnder earthly similitudes. It is a good obseruation of *Theophylactus*, that the Lord tooke euery man in his owne treadde, applying him selfe to that which they vnderstood best; as to his disciples, *Follow me and I will make you fishers of men:* because they were acquainted most with fishing.

He sent a starre before the wise men; becausethey were Mathematicians, and studied to the starres.

The soule of my Lords enemies shall be in a sling: the comparison is taken from a sling, because *Dauid* was most acquainted with it, when hee kept his fathers sheepe.

Quint.
instit.
orat. lib. 3.
cap. 11. &
lib. 8. cap. 3.

Com-

Canon.

Comparisons are taken in the Scripture from things naturall, artificiall, ceremoniall, and morall.

I

From things naturall

Psal. 17. 8.

Thou keepest me as the apple of thine eye : the eye hath five tunicles or preservations to keepe it. 1. *Aranea* : 2. *Retiformis* : 3. *Vvea* : 4. *Cornea* : 5. *adnata tunica*, which is next the eye : to signifie the speciall protection of God ouer his Saints, he compares them to the apple of the eye.

I

Comparatio
explicita.

Habac. 1. 4.

The Law perisheth, desluit lex : it is a speech borrowed from the pulse of a man ; for as wee know the constitution of a mans body by his pulse (if it stirre not, he is dead ; if it be violent, he is in a feuer ; if it be moderate, he is in a good constitution :) so the Law is the pulse of the Commonwealth ; if it stirre not, then the Commonwealth is dead ; if it haue a violent course, then the Commonwealth is in a feuer ; if it haue the iust and ordinary course, then the Commonwealth is in a good constitution.

Comparatio
implicita.

From Beasts.

Hosea 4. 10.

They shall commit whoredome, and shall not increase :

יפרידו they shall play the Mule, who is a beast exceeding libidinous, but yet nothing comes of him : or they shall play the Mule, *Cum meretricibus separationem faciunt* ; that is, they beget bastards who are of a strange kinde, like vnto the Mule.

2

Iip paridu.
Implicita.

From the Fowles.

Ier. 17. 11.

Jeremy compares a couetous man to the Partridge ; the Partridge gathers the egges of sundry fowles, and hatches them ; but when the hath taken prunes to hatch them, they take their wings and leaue her : So doe riches, when men haue scraped them together, take their wings and flye away.

3

Explicita.

Hosea 7. 11

And Ephraim was like a seduced Dove : onely the Dove laments not when her young ones are taken

G 3

from

Hos. 12.

from her. So, Ephraim lamented not when Gods hand was upon him.

Ier. 12.9. Is my inheritance, as tinted auis? for as all the birds gather about the bird of diuers colours, so do the enemies against the Church.

From the Fishes.

2 Cor. 11.

ἐκ τῆς τοῦ κροῦ, non obtorpui, I was not chargeable: *rapax* is *torpedo*, the Crampe-fish; who hath such a benumbing power in her, that the cold will come from the hooke to the line, from the line to the goad, from the goad to the arme, from the arme to the bodie of the fisher: so sluggishnesse and benumbednesse spreads from one to another like a canker.

Plin. de pisc.
cib.

From creeping things.

2 Tim. 3.6.

They creepe into houses. In the Syriack it is *machal-dim*. Chalda is a Ferret: For as the Ferret seekes out all the corners and secrets of the clapper: So doe Heretikes craftily creepe in, and dyue into the houses, that there they may deuoure.

חֲרָחִי
Vromia.

From artificall things.

II.

From hunting of beasts.

Ier. 2.24.

Wilt thou catch the wilde Assé but in her month? The wilde Assé cannot be catched with the Hunters, but in her month; that is, when shee is bag'd with foale: So sinners will not be catcht, but when the hand of God is vpon them, and bag'd with afflictions.

From Fowling.

Luke 11.

Ancupabantur sermones eius: The word is properly, *Capiebant visco*: a speech borrowed from Fowlers.

From feeding of sheepe.

Psal. 23. Thou feed'st. Therefore the Pastors are called *pastores*, from ἐν τῇ ποτῇ μὴν, to feed on the greene pasture.

From running in the Olympicke games, and from wrastling.

ἀγὼν οὐκ ἔστιν, was when two were running in the Olympicke picks;

Col. 3. 15.

picks; the one out-runnes the other, and takes his crowne from him: So they should take heed, after that they haue professed, and runne so long, that others take not their crowne from them. So ἀθλητής, and ἀγωνιστή, to prepare themselves to the combat. So ἀνάστη, from thence ἀπηνή, Luk. 2. of Anna, because she fitted herself for the continuall seruice of God. Hence this life by the Greekes was called ἀσκήσις. See Exod. 38. 8.

From warres.

2 Pet. 2. 12,

Αἰχμάλωτοι, quasi cuspide captus, taken by the speare.

αἰχμή:
αλάτω.

Ier. 2. 8. they are said to handle the word, which signifies of purpose to handle, taking heed of it; as those who goe to warre are said to handle the shield.

From husbandry.

Hos. 10. 11.

Ephraim delighted in threshing, but not in plowing: That is, in the profit of religion, but not to plow vp his heart: for so long as the Oxe was threshing the corne, his mouth might not be muzzled. The Heathen put pause, an engyne vpon the beasts mouthes, that they might not eat when they were treading out the corne: οἱ παύει τὴν ὄξυν. So Pro. 3. Arare mendacium. So Syrac. 7. 13. Ne exares mendacium. Of this husbandry Iob speakes, Iob 4. 8. They plow iniquitie, sowe wickednesse, and reape the same.

From the Siluer-smith.

Ier. 4. 6.

The bellowes are burnt, the lead is consumed by the fire, the melter melteth in vaine, for the drosse cannot be taken away. The Siluer-smith when he would melt his siluer, he puts in leade with it, the leade consumes, but not the siluer. The leade are the bad Israelites, who consume by the preaching of the word: but those who would seeme the true Israelites are like the siluer, not continuing in their finnes; they melt not by the preaching of the word. The Latines call this, replumbare argentum, to leade the siluer.

From

From the Fuller.

Pfal. 51. * Wash me, play the Fuller vpon me.

From embroydered tapestry.

Pf. 139. 15.

How wonderfull hast thou made me below in my mothers wombe; thou hast* fashioned me like a cunning peece of Arras worke, or tapestry; wherein God hath shoven his great cunning, drawing as it were diuers draughts in the body of man, his arteries, sinewes, muscles, veynes.

From sayling.

1. Tim. 1. 19. Shipwracke of faith. Faith is the pretious wares carryed in a good conscience, which we lose if we take not heed to the ship.

From Physicke.

1. Διατιθη, prescribing a dyet, *1. Tim. 4. 6.* they are sicke about questions, then he subscribes, cure them by wholesome doctrine.

2. παρασκευαζω, by prescribing of Physicke, either simple or compound. Simple, *Esa. 1.* Non emolitur oleo: This was the vse of the Balme of Gilead. Compos'd *Reuel. 3. 16.* as Colyrium, Anoint thine eyes with eyesalve.

3. περιεμικν, by setting of bones, *Gal. 6.* καταρτισεν, in binding up the wounds, *Ezech. 34.* confractum non obligarunt. *Esa. 1.* non compressa neque ligata. so, cutting of the Gangren, *2 Tim. 2. 17. 10.* mortifying the old man, *Col. 3. 5.* from the mortifying of the dead flesh before the member be cut off; so *1 Tim. 4. 2.* cauterizing, seared with a hot iron.

From ceremoniall things.

III.
1 Tim. 1. 19
Illustr.

To cut the word of God aright. A speech borrowed from the cutting vp of the sacrifice, in which there was great skill required; the liuer was left hanging vpon the right side; the heart and the lungs vpon the channell bone, the milt vpon the left side, and the kidneyes vpon

* Kibbiseni.
Cober, a Fuller.

* Kalamis.

ὁρ διατεμαίνω.

upon the rumpe : so there is great skill requisite in cutting of the Word of God, to giue every one their own Portion.

Psal. 7. 17.

Illust.

Let his iniquity returne vpon his owne head: when the Beast was killed, the Offerer laid his hands vpon the head of the Beast, and he said, *Let this Beast beare the guilt of all my sinnes :* so David his meaning is, that the wicked shall beare the guilt of their owne sinnes, and bee killed for them : so the Egyptians cut off the head of the Sacrifice, and with Imprecations cast it into the Riuer *Nilus*, wishing all the euill to fall vpon that head, which should haue fallen vpon the Offerer.

*Alexander,
ab Alexandro.*

Reuel. 6. 9.

Illust.

And the soules of those who were slaine for the Word of God, lying vnder the Altar crying : The blood of the Sacrifice was poured to the bottome of the Altar, *Leu. 4.* and from thence cryed vpward as it were ; so, the soules of those who were killed for the truth, cryed vnder the Altar for vengeance to God.

Psal. 20.

Turne his Sacrifice to ashes : when the Lord approued a Sacrifice, hee sent fire from heauen and burnt it.

Psal. 121. 2.

Let my Prayer ascend as an evening incense.

Psa. 102. 25

So, Let me not ascend with the wicked: a Comparison taken from the smoake of the Sacrifice, which when it ascended, scattered abroad: so the soules of the wicked when they dye, are not gathered into the *bundle of life*, but are scattered before the Lord.

Psal. 51. 9.

Wash me with Hyssop: a Comparison taken from the purging of the Leper, which was the last Purgation : *Leu. 14. 4.* David, in token of full remission prays this.

From things morall.

IIII.

Psal. 27. 10.

Thou gatherest mee vp like a foundling who is cast out to perish : this is proper to all the Children of God who are adopted in Christ.

*A Job. A
Foundling.*

To dandle, Esay 66. 12. Ye shall sucke the glory of the

H

Gen.

Gentiles, and shall be delighted upon their knees : where hee alludes to the custome of mothers, who dandle their children vpon their knees.

V.

From things politicall.

Psal. 116. 6

I am the sonne of thy handmaid : a comparifon taken from those who were children of verna domus, borne in the house : so David was borne in the Church, he was verna Ecclesie filius.

2 King. 2. 9.

Let the double of the Spirit of Elias come vpon mee : that is, as the eldest sonnes get double Portions : so I being the eldest sonne of the Prophet, let mee haue twice so much of his gifts as any of the rest.

Canon.

Wee must marke wherein the nature of the comparifon holds: sometimes it holds *in genere*, but not *in specie*.

Iude 7.

*The Angels sinned * as they: He spake before of the sinne of the Sodomites; how did the Angels sinne as they? Peccarunt simili genere, sed non specie; they sinned in the same kinde, but not after the same manner.*

* *ais autel.*

Canon.

Psal. 57.

Wee must marke in what *species* the comparifon holds: *The deafe Adder stoppeth her care.* What sort of Adder is this?

Aspis.

Gen. 49. 17

Dan is like a Serpent biting the horse-heeles. What sort of Serpent is this that bites the horse heeles?

Coluber.

Iob 9. 26.

Our dayes passe as the ships of desire. There are sundry sorts of *ships of desire*: when a man sees a goodly ship, that is a ship of desire: when a Merchant-longerth for his ship laden home, that is a ship of desire: but these expresse not the shortnesse of our dayes. *A ship of desire* then, is a swift pinnace, or a Pyrates Barke made for to catch the prey.

Canon.

The comparifon is sometimes in the sinell, but not in the colour.

Cant. 5.

Thy lips are like the Lillie: If the comparifon be not marked rightly here, wee may be deceiued; for the com-

com-

commendation of the lips of the Church was, that they were *red like the scarlet*, Cant. 4. 5. Now to make them white as the Lillie were impertinent, therefore the comparison is *in odore*, as before it was *in colore*.

Reu. 1. 15.

And his feet was like fine incense, *καλλωδισμων: χαλκον*, signifies here *masculum* or *forte thus*: *λεβαν* signifies here, *thus*, *incense*, because the incense grew vpon *Libanus*. The comparison is here in the smell, and not in the sight.

Numb. 12. 10.

And shee was leproous like the snow. Marke where- in the comparison stands: Shee was white in leprosie as the snow: The snow is not leproous, therefore the comparison stands in the colour.

Canon.

In euery comparison there must be some dissimilitude.

Illustr.

Analogia sunt ta cūta, sed non taūta: Proportions are alike, but not the same. Christs Body is not diuided in parts, as the Bread; therefore there is no Analogie betwixt Christ crucified, and the bread: it followes not; for similitudes disagree in some things.

Similitudes are not to bee taken from things altogether different: as an * ancient Writer makes a comparison betwixt the ten plagues of Egypt, and the ten commandements: so those who make the comparison betwixt the 70. Disciples, and the 70. Palme trees; the 12. Fountaines, and the 12. Apostles: here the comparison is farre sought.

* Auguſt.

Canon.

The Comparison must agree in the maine poynt, else it is not a Comparison: it was a very vnfit comparison of the Iewes, who said, *Ezech. 18. 3. The Fathers eate sowre grapes, and the Childrens teeth are set on edge*: as though the Children were punished only for their fathers sins, & not for their own also: so it was not an impertinent Comparison of *Bias* the Philosopher. who said, when the gods punished the Grand-child, for the

Grand-fathers finnes; it was all one, as if the Doctor gaue the Grand-child a drinke for the stone, which the Grand-father was troubled with: this comparison was impertinent. But let vs make the Comparison thus: the Father is a Leper and the Sonne also; the Doctor giues not onely a drinke to the Sonne for the Fathers disease; but for that which hee hath also from his Father.

Canon.

Comparisons must not bee wrested further then the scope of the Comparison requires.

Iam. 4. 2.
26.

As the body is without the soule, so is faith without workes: here the Papists gather, as the soule is the forme of the body, and animates it; so are workes the forme of faith, which animate faith: but the Comparison is wrested here; for the meaning of the Apostle is, as by the operation and presence of the soule, the body is knowne not to be dead; so faith is knowne not to be dead by workes: *Hæc perfectio, non est per informationem, sed declarationem: This perfection is not by information, but by declaration.*

The soule is taken here for the breathing of the soule; as *Esay 3.* Gentlewomens Masks are called *domus anima*, that is, *the house of the soule.*

1 Tim. 3. 15

The Church is the Pillar of truth: the Papists make the Comparison here; as the Pillar vpholds the House, so is all truth grounded vpon the Church: but the comparison is wrested here; but it is the Pillar of truth, (like a Pillar, that wee vse to hang our things vpon) so the Church holds out the truth; but the truth of the Gospell is not grounded vpon it.

Canon.

When the holy Ghost borrowes comparisons from bad things, he approues them not.

Wee commend not *Orestes* for killing of his Mother, nor *Medea* for murthering of her Children; but wee commend the Painter who can liuely paint them: the

the grunting of a Sow is an ill-fauoured noyse; yet we commend him who can skilfully imitate it: so in a Comparifon, it is the imitation only that is respected, and not the thing it selfe.

Pfal. 88.

As the Charmer charmeth: Here *Dauid* of purpose chooseth the very words which are forbidden in the law: *Chober*, signifieth conioyning or consociation, the Chaldee name *Rakan* is murmuring. So, from a thiefe, *Renel. 16. 15.* from the vnrighteous Iudge, *Luk. 18.* from the vniust Steward, *Luk. 16.*

If you would praise a thing, take the Comparifon from stately things, as in the *Canticles*.

If you would dispraise, take your Comparifon from base things, *1. Thes. 3. 3.* *Nemo communeatur oritur,* from a fawning dogge, who moues his taile to and fro.

Nota.

The note of similitude (*as*) signifieth, 1. the likeness of a thing, but not the truth, *Hee shall come as a thiefe in the night:* 2. the truth, but not the likeness, *Wee saw him as the onely begotten Sonne of God: Ioh. 1. Eph. 5. 8.* *That yee may bee as the children of light* (that is) *verily the children of light, Hos. 3. 4.* *This people are like those who contend with the Priest:* (that is) they verily contend with the Priest: 3. the quality, but not the equality, *Loue your neighbour as your selfe, Rom. 13. 18.* So, *Eu. 6. 36.* *Be you mercifull, as your heauenly father is mercifull:* so *Luk. 11. 4.* *Forgiue vs our sinnes, as wee forgiue:* 4. both the likeness and the truth, *Heb. 2. 17.* *Wherefore in all things it behoued him to bee like vnto his brethren.*

Canon.

God taught his Church by Parables.

A Parable consists in one of foure things.

1

The first is *obscure*, when the nature of the thing maketh the Comparifon; as in the Parable of the seede, the variety of increase of the word.

H 3

The

2

The second is *indignation*, the disposition is onely marked, as hee compares himselfe to *Children piping in the market*; to expresse the comfortable meanes he vses to winne soules.

3

The third is *mercy*, passion, 2. *Thes.* 5. 2, 3. *Hee shall come as a Thiefe in the night*: so, *Like to a woman in trauell*.

4

The fourth is *meeknes*, when the action is onely regarded without any other circumstance, *Luk.* 16. 6. *He made him friends of his masters money*: so should we by giuing of our goods to the poore: hee commends not the fact here, but *solertiam*, the diligentnesse.

CAP. 3.

Of the Application of Doctrine.

Canon.



Application of Doctrine, stands either in rebuke, or consolation to a sinner; vnder which two, all other Doctrines or instructions are included.

Of Rebuke.

Rebuke is the first part of Application, applying the word against the sin of the sinner. The Spirit of God is *παρρησιασθε*, and hath diuersity of gifts: ye see amongst the Apostles themselves, there was one who was the sonne of thunder, there was another who was the sonne of consolation, there was one who was the sonne of zeale, *Simon Cannites*: the gift of thundring must come first, and then comes the gift of consolation.

Bomerges.
Barnabas.
Zelotes.

Canon.

There are three sorts of sinners who are to bee re-
proued: the simple sinner, the relapse sinner, the crafty

ty sinner; but the malicious sinner, is not to bee re-
proued.

1. *The simple sinner.*

I
Pro. 20. 19.

The simple sinner: hee is called *Pothe simplex*, such
a one was the young man, whom the whore inticed
and led like an Oxe to the shambles, hee is called *sim-*
plex columba, *Hosea* 7. wanting the prudence of the
Serpent: vpon such fooles they cast a net before them.

Ier. 12. 5.

Gal. 6. 1.

These simple sinners are to bee pittied, and the re-
proofoe against such should not bee so sharpe. The A-
postle *Paul* willeth vs *κατασκευα*, to binde vp; it is a
speech borrowed from Chirurgians, who with a kind
of slight and cunning put the bone in its owne place
again.

The King of Egypts Daughter had an Impostume
in her Pap, shee could suffer no Chirurgian to touch
it; one takes a water sponge, and demands of her whe-
ther or not shee could suffer the water sponge to touch
her Pap? In the meane time hee hath secretly a Pen-
knife inclosed within it, and with that openeth the
corruption: Physitians giue Pilles rolled vp in sugar,
that the Patient may the more easily swallow them.

2. *The relapse sinner.*

Canon.

The relapse sinner is in a more dangerous estate
then the simple sinner; and therefore must bee other-
wise handled.

Esa. 1. 18.

This sin in the Scripture is called *Shani*, *scarlet*, twice
dyed, as Scarlet; this sinne is hardly washed out, like
a *residivatio* in Feauers, which is dangerous.

Here wee must take heed of *Novatus* his errour, who
held that there was no pardon for relapse sinners: *Con-*
stantine said well to a *Novatian* Bishop, *Tolle scalas*
Atij, & *solus Calum intrabis*, Take away the ladders
of *Atius*, and thou onely shalt enter into Heauen: mea-
ning of repentance to relapse sinners.

פוח
Simplex.
I

שני
Relapsus.
11

To

Ioh. 2. 16.

To such sinners the reproofe is to be increased.
When the Iewes sold and bought in the Temple, the first time, Christs reproofe was more milde; *Why make yee the house of God a house of Merchandise?* But the second time when they fell into that sinne, hee sayes, *Why make yee the house of God a Denne of thienes?*

Caluin

Mat. 21. 13.

3. The crafty sinner.

Canon.

The crafty sinner is more hardly to bee wonne, and here there must bee great skill in reclaiming him.

Aflutim.
III

1

Sometimes hee denies the sinne, *Prou. 30. 20. Shee wipes her mouth, and saith she did it not.*

Negat.

2

Sometimes the crafty sinner hides the sinne: *Iosephs Brethren* dypt his Coat in the blood, and said, *A wilde Beast deuoured him.*

Celas.

Gen. 37. 31

Ier. 22. 14.

The Iewes tooke out of the house of God the sie-ling, and sieled their owne houses with it, and that it might not be knowne they painted it ouer with ver-million.

The Iewes giue an example of *Sauls* hiding his sin, in numbring the people, *1 Sam. 14. 34.* He called them * *Battilahim*; but *Targum* hath it (*in agnis Pascatis*) *Lambs for the Passeouer*: for they thought it was not lawfull to number the people, and to eschew this, they caused euery man bring a Lambe, & they counted the Lambs, and so knew how many were of the people. As the Romanes circumuen'd that statute; when they were forbidden to carry wool out of *Tarentum*, they would not carry wool, but they carried sheepe: so they, when they were forbidden to number the people, yet they would number the Lambs.

* This is not taken here for a proper name, because it hath *in* before it, *Battilahim* pro *Battilahim*, which proper names haue not.

Gen. 28. 25.

To discouer the crafty sinner euidences would bee brought in against him: as *Tamar* to *Iuda*, *Whose signet is this?* so *Samuel* to *Saul*, *What meanes the bleating of those Ewes?* so the Prophet *Esay* 65. 4. *The broth of the*

1 Sam. 15. 14.

the Swines-flesh is found in your Vessels: therefore a great probability that ye haue eaten Swines-flesh.

3

Exo. 32. 24.

Sometimes the crafty sinner extenuates the sinne. *I cast it in the fire (sayes Aaron) and of this came the Calfe: it was little hand that I had in the matter.*

Extenuatio.

4

Exo. 32. 25.

Exaggeration of the sinne is contrary to this. *Moses exaggerateth Aarons sinne, that he made the people naked; so Dan. 9. 5.*

Exaggeratio.

Luk. 11. 51.

By this example you may exaggerate the guilt of Christs blood in his Sacrament, in those that receiue it vnworthily. The Iewes when they murdered *Zachary*, first they murdered a Prophet: secondly a Priest; (for hee was a Priest also:) thirdly, vpon the Sabbath: fourthly, in the Temple: fifthly, at the Altar (which was the place of refuge:) Lastly, where there was no dust to couer the blood; (for when they shed blood, they were to couer it in the ground.) But thou when thou receiuest it vnworthily, art guilty of this blood: First, thou art guilty of the blood of that great Prophet Christ: secondly, of that great high Priest: thirdly, vpon the Sabbath thou killedst him: fourthly, vpon the day of expiation: fifthly, in the Temple: sixthly, at the Altar, (which is the place of refuge to poore sinners) the holy table: lastly, where there is no meanes to couer the blood.

Prov. 30.

So, the exaggeration of *Salomons* sinne. 1. He committed this sinne when he came to maturity of age, and had passed his young yeares in holinesse. 2. When hee had beene now indued with diuine and humane knowledge by his Parents. 3. When hee had giuen most excellent Precepts of manners. 4. When hee had built the Temple to the worship of God. 5. Being a Prophet.

So the exaggeration of the sinne of Ierusalem, compared with Sodome. 1. If there had beene five righteous

teous in Sodome, the Lord would not haue destroyed it; but there were moe righteous in Ierusalem, then siue, when it was destroyed. 1. *Ieremie*. 2. His Scribe *Baruch*. 3. *Ebed-Melech* the Blackmore. 4. The *Rechabites*, therefore the sinne of Ierusalem, must be greater then the sinne of Sodome.

5

Sometimes the crafty sinner transferres the sinne on another.

4
Transfer.

Gen. 3. 12.

Adam cast ouer the sinne vpon God himselfe, *the woman which thou gauest me*: As if he should say; If thou Lord had done thy part to me, I had not fallen in this snare.

Math. 27. 4.

When *Iudas* brought backe againe the 30. pcees of siluer, and cast them downe at the feet of the Scribes; they say, *What is that to vs? See thou to it*; they cast ouer all the blame vpon *Iudas*.

Contrary to this is *retortion*; the throwing backe the sinne vpon the sinner himselfe. When *Ahab* challenged *Elias*, that hee troubled *Israel*, hee turned the blame backe vpon himselfe, that it was *he and his fathers house* that troubled *Israel*. So *Numbers* 16. 3. *Yee take too much vpon you, yee Moses and Aaron*: but *Moses* vers. 7. returnes the blame vpon themselues, *Yee take too much vpon you, yee sonnes of Levi*.

6

The crafty sinner shifts from one shift to another.

When *Moses* bad *Pharaoh*, *Let the people goe*, *Exod.* 6. how many tergiversations vsed hee: first, that they should sacrifice in *Egypt*, *Exod.* 8. 8. *Moses* answers to that, *that were abomination to the Egyptians*, *Exod.* 8. 26. secondly, that they should goe, but not farre off, *Exod.* 8. 28. *Moses* answers, *they must goe three dayes journey into the wildernes*, *Exod.* 8. 27. Thirdly, they should go, but not their young ones. *Exod.* 10. 10. *Moses* answers, *They must all goe*, *Exod.* 10. 9. Fourthly, they should go, but leaue their cattell behinde them, *Exod.* 10. 24. *Moses* answered,

5
Tergiversations.
Exod. 8. 26.
Exod. 8. 28.
Exod. 10. 10.

answereth, *not a hoofe will we leaue behinde vs*, *Exod.* 10. 26.

For the crooked and shifting sinners, rebuke them with that speech of *Dauid*, *Psal.* 18. 26. *With the gracious saint*, thou wilt show thy selfe gracious: *with the perfect man*, thou wilt show thy selfe perfect: and *with the froward*, thou wilt show thy selfe froward. The *Chalde Paraphrast* applyeth the gracious Saint to *Abraham*, the perfect man to *Isaak*, the pure to *Iacob*, and the froward to *Pharaoh*. Wilt thou vse crooked and indirect shifts in thy finnes? The Lord will deale as frowardly with thee.

Targ. Babylon.

Canon. Spirituall wisdom is to be vsed in reclayming them backe from their sinne againe.

In reprobuing such, follow Christs rule: first, tell them priuately; if they will not heare, then take two or three witnesses; if yet they mend not, then publike admonition comes; and if that do not the turne, then publike and particular application by name. See how Christ called *Herod a Fox*. The Lot when it was directed against *Achan*, first it fell vpon the Tribe: secondly, it fell vpon the Familie: thirdly, vpon the household: and lastly, vpon the person of *Achan*; hee hid his sinne euer till it lighted vpon him. The craftie sinner is not moued, when the threatning is giuen out generally against the Nation; neither when it is giuen out against the Citie where hee dwels, nor when it comes to his familie; till in particular it come to his person; and till it be said to him, *Thou art the man*. Sinne is a shamelesse thing, yee may spit seuen times in the face of it, before it blush.

For these publike finnes, publike rebuke. *Hosea* 7. *Castigabo eos iuxta auditum cætus ipsorum*; That is; *As the Prophets haue publikely threatned them in their meetings, so I will punish them.*

Canon.

The reproofe must be giuen in loue.

Confir.*The rebukes of those who rebuked thee, lighted upon me.*

Psal. 69. 7.

Rom. 15. 3.

The Apostle when hee exhorts vs to beare one with anothers infirmitie, he brings in the testimonie of *Dauid*. When *Dauid* speaks those words, hee is *pars lesa*, the party hurt: The Apostle when hee brings in Christ there, he is *pars offendens*, the party offending, carrying our sinnes vpon him. When wee see a man offending God, wee should be angry as though it were done against our selues. First, this will breed zeale in vs, and make vs zealous against the sinne. Secondly, when we see others offend, we should remember that we may be ouertaken with the selfe-same sinne, and then it will breed compassion in vs. This will temper the reprouer, and it will make, *ut ignis zeli ardeat oleo misericordie*; that the fire of zeale may burne with the oyle of mercy. Rebuke not in anger, for then *Satan* would but cast out *Satan*.

Mark. 3. 23.

Canon.

The reproofe must not be kept backe for sinistrous respects of persons.

Illustr.

1. For couetousnesse. *Ezech. 13. 19.* for hand-fulls of barley, and peeces of bread: this the Prophet calls *dawbing*. *Gregorie* fitly expresse the * comparison: for when a man dwells in a ruinous house, the Mason comes and plaisters it ouer, making him beleue that all is well; then the house falls and smotheres him: so such flatterers emplaister ouer matters, till the wrath of God fall.

Ezech. 22. 28

* *Gregor.*
*Nazianz.***Canon.**

So the reproofe is not to be kept backe for feare. *Ezek. 3. 9.* Feare not their faces. *Reuel. 21. 8.* Without shall be the fearefull. Such fearefull who feare men more then God.

Lev. 17. 19.

In rebuking thou shalt rebuke them, thou shalt not beare his sinne for him, gñalau. So *Psal. 44.* We are killed for thy cause, gñalai. If thou rebuke him not thou shalt beare

bear his sinne, or, suffer not his sin to be vpon him: we are commanded *not to suffer the beast to lye vnder the burden.*

IIII. *The vngodly or malicious sinner.*

Impius.
IIII.

Canon.

Iude 15.

Canon.

Math. 7.6.

The last sort of sinners are *reschagnim*, *impij peccatores.*

Malitious dogs are not to be reprobued.

Cast not pearles before swine. Dogs will turne againe and rent thee.

Wee haue a notable example in *Elias*, who would not goe to *Iehoram* to reprove him, but left a letter to be sent vnto him after he was dead.

2 Chron.

21. 12.

Canon.

There is a sin, 1. which is *vitium seculi*, the sinne of the age. 2. There is a sinne, which is *vitium gentis*, the sinne of the Nation. 3. There is a sinne, which is *vitium vocationis*, the sinne of the office. 4. There is a sinne, which is *vitium persona*, the sinne of the person.

I

Vitium seculi, when the whole age is corrupted with a sinne: such was the sinne of *Polygamie* in the dayes of the Fathers: because this sinne was generally in all, yee shall finde it seldome reprobued by the Prophets. *In publico peccato parcatnr publico*; In a publike sinne, there is a publike passing ouer: As *Iosuah* did, not cutting off the Israelites, who were not circumcised in the wilderness. So 2 Kings 10. 20. *Hee destroyed not the Priests who sacrificed to the Idols.* In the time of publike defection, the *Romanes* in their publike mutinies, *solebant decimare exercitum*, were wont to tythe the Armie.

Ios. 5.

II.

Vitium gentis is, when a Country is much giuen to sinne, but not vniuersally.

Ier. 3. 1.

Thou laiddst like an Arabian by the high way: That is, like a theefe; because the *Arabians* vsually robd by the high way.

Arabs & latro permulantur.

Zach. 12.8.

There shall not come a Canaanite in the house of God : That is, a sozener, because they vsually deceived.

Dan. 2.2.

He sent for the Chaldeans : That is, for the Soothsayers, because the Chaldeans were Soothsayers commonly.

Titus 1.12.

Cretenses mendaces. The Cretians are alwayes lyers.

The *Phanicians* liuing in pleasure : from the Syriack word *phanack*, as yae would say *περίεργον*, *delicati*, *dainty*, because they vsed to liue daintily. So the *Saracens*, from *Sarack*, *excurrere*, to runne abroad, because they liued vpon robbery vsually.

The sinne which is most vsuall in the country, the Preacher must marke it, and set himselfe against it. Prou. 14. 34. *Sinne is the disgrace of a Nation.* Stiffneckednesse and hypocrisie were the vsuall finnes of the Iewes, therefore the Prophets often reprove this sinne. So Christ reprooves *Corazin* and *Bethsaida*, for contempt of the Gospell.

Deut. 9.6.

Mat. 11.21

III.

Vitium vocationis, is that sinne, which followes ones calling.

Ios. 2.15

Rachab a Tauernour. James 2. 25. calls her a *harlot*, because vsually they who are Tauernours are such.

For the amending of this, if it be simply a sinne this Trade or any other, it is to be refused : and if it cannot be practised well without sinne, it is to be left.

IV.

The last is *vitium persona*, when a particular man is giuen to such a sinne.

Here the reproofe should arise, according to the nature of the sinne, spoken of before.

CAP.

CAP. IV.

Of Consolation.

Canon.



THE second part of the application of Doctrine is Consolation; in which first wee must vnderstand, that a Christian man is either considered, as fighting, or foyled.

The comfort that a true Christian hath, in his fight against sinne.

Canon.

As he is considered fighting; his greatest temptation is dereliction, that he is left of God.

The first estate of a Christian in his fight against sin.

I.

This is the consolation, that God can neuer leaue him. For the better vnderstanding of this, marke that first, in Christ there are three coniunctions: First, betwixt his Godhead and manhead, that was a diuine coniunction. The second, betwixt his soule and bodie, that was a naturall coniunction. The third, betwixt his soule and grace, that was a spirituall coniunction. Marke how the diuine coniunction, excels the naturall coniunction; so doth the spirituall, excell the naturall.

1. Christs Godhead and his manhood could neuer be separated; for when his manhood was in the graue it was the body of God; otherwise at the resurrection there had beene a new incarnation. 2. Christs soule and grace could neuer be separate, onely Christs soule and bodie were separate by death, therefore grace and the soule can neuer separate againe. If the first linke of a chaine hold, then the rest are sure: Christs Godhead and his manhood cannot be separate; neither can his soule and grace: so neither can the soule of the childe of God and grace.

II:

Secondly, that Christ was both *viator* and *comprehensor*:

benſor: if Chriſt as *viator* ſpake as though hee were left of God his Father, theſe words, *My God, my God, why haſt thou forſaken mee*; what maruaile if a poore Chriſtian be brought to this eſtate.

III.

Iohn 13. 1.

Thirdly, his comfort is, that he cannot be left: firſt, in reſpect of God the Father: for *whom he loves he loves to the end*: there is no ſhadow of change with him.

Secondly, in reſpect of the ſtrait coniunction betwixt Chriſt and his members, that it cannot be ſeparated againe, 1 Cor. 6. 17. *agglutinetur Chriſto, is glewed to Chriſt*. From this comes his daily interceſſion for vs,

Luk. 22. 32.

Eph. 1. 14.

as he ſayes himſelfe, *I have prayed for thee Peter, that thy faith ſhould not faile*. The third is in reſpect of the Holy Spirit, who is called *arrhabo, the earneſt penny of our ſalvation*. He is not called the pledge of our ſalvation: for a pledge may be taken vp againe; but hee is called the *earneſt-penny*, which is a part of the bargain, which cannot be taken vp againe.

Obiect.

But the Chriſtian in his deſertion fees not the comfort?

Anſw.

There is in the Saints *certitudo evidentie*, and *certitudo adhaerentie*. The Saints in their greateſt extremities, they haue *certitudinem adhaerentie*, although they haue not *certitudinem evidentie*. Iob ſayes, *Although thou ſhouldeſt kill me, yet I will truſt in thee*. Pſalm. 130. *Out of the deeps I have called upon thee*. In this caſe he muſt doe as *Phereides* the *Athenian* did; who held the ſhip on the ſhore with his hands, and one of them being cut off, he held with the other, and both being cut off, hee held with his teeth: ſo ſhould a true Chriſtian doe in the time of his greateſt dereliſtion.

Obiect.

But how ſhall he know in this temptation, that euer he loved God?

Anſw.

There is *ordo ſυναντος*, from the firſt to the laſt; and *ordo ἀνιſτηντος*, from the laſt to the firſt: that is, from the

the generall knowledge of things to the particular, and from the particular to the generall. The Christian in this case must follow this *ordo* *admirandi* : if he haue but this testimonie, that he may cleaue to in his desertion, that he hath loued the Saints of God, because they were the Saints of God, and for no other cause; and receiued them in the name of the Saints, it is a sure note that he loues God, *and is passed from death to life* : Christ at the latter day will keepe this order (*when I was hungry, yee fed mee, &c.*) because this is the most sensible note, to goe from particulars to a generall.

1 Ioh. 3. 14

Mat. 25. 35

Canon.

II:

Rom. 7.

The second degree of an exercised Christian is, when he is in the skirmish, *in ancipiti pugna*, as Paul was, when he sayes, *O wretch that I am, who shall deliuer me out of this bodie of sinne.*

The second
estate of a
Christian
in his fight
against sin.

Thy consolation is, first in proponing Christ his example : There was a fight betwixt Christ his *voluntas*, and *voluntas*; as there is in thy selfe betwixt sinne and grace.

The consolation is, secondly, that in Christ there was such a fight, to sanctifie thy combat, and to purchase the victorie to thee.

1 Christ in this combat, first, he is *Reclusus*, *moderator certaminis*, *Marshall of the Campe* : When the Israelite and the Egyptian fought together, which of them fauoured Moses? Killed he not the Egyptian, and saued the Israelite? So, will not Christ fauour grace and kill sinne?

2 He is *συμπαθη*, he enters into the lists with thee; he is not only *συμπάσκει*, who hath suffered the like things; but he is *συμπαθεί* also, who hath compassion with thee in the selfe-same combat. 3. He is not only *συμπαθεί*, but also *ωρεώμενος*, who knowes our weaknes, and how much we are able to doe in the fight, and then comes

K

he

he, in and helps as a good second: *Compatitur nobis Christus, ratione charitatis, & ratione iustitie*: Christ suffers with vs, by reason of his loue, and by reason of his iustice. *Ratione charitatis*, as when he saw the people hungry in the wildernesse, hee had compassion vpon them; so, when he wept ouer Ierusalem. But *ratione iustitie*, when as he is our cautioner, he satisfies for vs; and as our second, he is bound by the law of armes, to fight with vs and for vs.

3

He is *vindex*, therefore in him wee are more then conquerours: he will not suffer Satan *rapere nobis palmam*, to take the palme out of our hands.

Canon.

The conflict of the Saints of God is in the right subiect, in the right manner, and to a happy end.

Canon.

I

Hof 7.8.

In the right subiect, grace and sinne are mingled through other, in all the faculties of the soule: for there is not a facultie, but it hath grace in it as well as sinne. *Hofea* describing *Ephraim*, sayes, that he is like a cake bak't upon the one side, and raw upon the other. This is not that Christian combat; if it were *Christiana lucta*, a *Christian wrastring*, then there would be some part raw, and some part bak't, on euery side. When *Medea* said, *Video meliora, & deteriora sequor*: I see the right, but follow the wrong; it was not *lucta christiana*, but *ethica*: it was not betwixt the will, and the will; but betwixt the vnderstanding, and the will. The will was wholly the Devils here, although there was some glance of light in the vnderstanding: but in the regenerate, there is no facultie that God hath not put some grace into.

I

If some inferiour part be good, and the rest bad, a man takes not the denomination from that: as a black-moor is not called white, because his teeth are white; so a bad man, hauing some good parts, hee cannot for this

2 this be called good. Of two superiour parts of man,
 if the liuer be good, and the heart bad, he is not called
 for this, a sound man; but if there be some soundnesse
 in both these parts, and some blemish; yet hee takes
 the denomination from the better part. If the infe-
 3 riour be bad, and the superiour good, hee takes the de-
 4 nomination from the good part. If a target be blacke
 vpon the one side, and white vpon the other, the tar-
 get is neither called blacke nor white: so, *this people*
drawes neere to me with their lips, but their hearts are
farre from mee: here the people are esteemed luke-
 warme.

To apply this vnto a Christian that is in combat;
 we must make, that in the regenerate, (because both in
 the will and the vnderstanding there is grace and sin,)
 they take the denomination from the best part: grace
 is not onely in the inferiour, but also in the superiour
 part; not onely in the one part, but also in the other;
 although there be more sinne then grace, he takes the
 denomination from the best part. There is much wa-
 ter and little wine mixed in a glasse, yet it is called a
 glasse of wine: so, of a Christian; if there be many
 bad parts in him, and one good, hee hath the denomi-
 nation from the best part, to wit, that hee is a good
 Christian.

Canon.

2

The conflict is in the right manner in the Saints
 of God.

Sin is not in them, *in extensis gradibus*: 1. Some sins
 are in the will, but not from the will, as originall sinne.
 2. Some sinnes are in the will, and from the will, as the
 sinnes of the vnregenerate. 3. Some sinnes are partly
 from the will, and partly against the will; as the sinnes
 of the regenerate. The thing which we doe, is either
ἡκον, ἄκον, vcl ἐκ ἡκον: *Sponte, willingly*: *inuitus, against*
our will: *non sponte, not willingly*. *Non sponte, are those*
 mixed

K 2

Comfort.

mixed actions of the children of grace, which are partly with their will, and partly against their will; as the Merchant in the storme casts his goods into the Sea, partly with his will, and partly against it.

The consolation of the childe of God is this; that he finnes not with full desire, because grace hinders the will not to giue full consent; the wicked hath nothing to restraîne his desire, therefore hee finnes with full consent and greedinesse.

The childe of God and the wicked goe thus farre in sinne together. First, there is *aversio*, a turning away from God. 2. There is *infectio*, a baite. 3. There is *delectatio*, a delight. 4. Consent; but here the childe of God, and the wicked part: for the childe of God giues neuer the full consent. 5. The wicked goe forward in the fact. 6. In the habite. 7. In the gloriation. 8. In the defence. 9. In the despaire. 10. In the condemnation. From consent to condemnation they very much differ, if not altogether. The childe of God, and the wicked commit the selfe-same sinne, but not after the same manner. A woman who beares her childe in the seuenth month, and shee who beares her childe in the ninth month, both bring forth a childe: yet there is great difference; the one is a strong childe, and gets the full growth; the other a weake childe, who hath not gotten the full growth. So the finnes of the children of God get neuer the full growth; but the finnes of the wicked get the full consent and growth.

Marke in a sinner the sundry degrees how sinne is perfected: 1. *Aggreditur peccatum, sed non ingreditur*: It comes forward, but it enters not: as it set vpon Christ, but it entred not in. 2. *Ingreditur, sed non progreditur*: It enters in, but goes not forward, as in Paul. 3. *Aggreditur, ingreditur, & progreditur*; If comes to, it enters in,

Math. 4:

Rom. 7.

I.

II.

in, and it goes forward; as in *David* when he committed murther and adulterie. 4. *Aggreditur, ingreditur, progreditur & perficitur*: It comes to, it enters in, it goes forward, and is perfected; as in *Iudas*.

Our Lord, when the tentation was offered to him, was like the fish, which takes no notice of the bait, when it is presented to her. The childe of God is like the fish which is delighted with the bait, leaps to it, nibbles at it, but falls backe againe: but the wicked are like the fish, which leape at the bait, and are hanged vpon the hooke.

III.

3. Lastly, in the happy issue that the childe of God hath in his sining; his sinne decreasing and grace increasing.

Hee is not like darknesse at midnight, where is no light; neither like the euening, when it growes more darke; but like the morning, that growes more cleare vnto the midst of the day. That God who made light to shine out of darknesse, makes light to shine peece and peece out of their darke hearts. In this combat, although they say with *Rebekka*; *It had beene better for me, that I had neuer conceived*; they shall get an happy answer; *the elder shall serue the younger*; sinne shall serue grace. Vnder the Law, if violence had beene offered to a maid, if shee cryed out, shee was not to dye; but if shee held her peace, shee was to dye. So when these assaults of Satan offer a kinde of violence to the soule, if they cry out with *Paul*, *O wretched man that I am, who shall deliuer me*. It is a sure note, that they shall not dye but liue.

Canon. The third estate of the Christian is, when hee is in pursuit of the enemy, then the sicknesse is in the declination.

Comfort. Here Christs death, and lying in the graue, is thy comfort, who will pursue the enemies, and bring them

The third estate of a Christian in his fight against sin.

Rom. 16.

them forth, as *Iosua* did, that the true Israelites may set their feet vpon their necks; to the which *Paul* alludes, when he sayes, *The God of peace tread Satan vnder your feet.*

2 King. 13.

In this pursuit, thou must take heed that thou be not too remisse: suspect this *Parthian*, for when he is flying, then he is most dangerous, and can doe hurt enough: Thou must not doe as *Iosh* the King of Israel did, to smite the ground but three times, but smite it seuen times, that there may be a full victorie gotten.

2 Sam. 18.

Iosua 12.

David would haue had *Absolon* spared in the chase; but spare not sin, pursue it till the Sunne set, as *Iosuah* did the *Canaanites*.

Canon.

The fourth estate of a Christian is, when he is not in the hot skirmish against sinne, but hath ouercome it: Grace is not excluded now, nor drawne from his standing, but hath the commandement in the soule; yet hee feeles some wants, and complaines still of his defects.

The fourth
estate of a
Christian
in his fight
against sin.

Comfort.

1.

Consolation. 1. What canst thou obiect against thy selfe, which Christ in part obiected not to his Disciples? Complainest thou of hardnesse of heart? So did he obiect that to some of them, *Mar. 4. 40.* There is great hope, because thou feelest it, thou shalt be cured of it. In Hectique feuers, 1. the disease at the first is hardly knowne, but soone cured. 2. It is easily knowne, but hardly cured. 3. It is easily knowne, but neuer cured. So hardnesse of heart at the first is hardly knowne, and if it be knowne it is soone cured. Secondly, if thou complaine of doubting, how oft obiected Christ that to his Disciples? yet commended their faith, beleeuing but *radicaliter*. If, of slownesse to beleeue? so obiected he that to them.

2.

What sinne euer was (except the sinne against the Holy Ghost) but there was a sacrifice for it? for originall
nall

nall sin ; for a sinne of errour or infirmity ; and for a sin of ignorance.

3
Luk. 23. 34. What sinne is there but Christ prayed for it ?
Luk. 22. 32. for finnes of ignorance, *Lord forgive them ; for they know not what they doe* : against defection, *I haue prayed for thee Peter, that thy faith should not faile.*

4
Exod. 27. 2. What Eucharisticall Sacrifice but had some imperfection with it? the Oyle which serued in the Candlesticke, was *Myrrha libera, Oleum contusum*, beaten in a Morter ; it had no dregs in it ; but after they tooke the selfe-same Oliues, and put them in a Presse and pressed out more Oyle ; this Oyle was not so pure as the first, but mixed with some dregges ; this Oyle was vsed in Eucharisticall sacrifices : which was to teach vs, that Christ accepts of our Offerings, although there bee much infirmity mixed with them. No expiatory Sacrifice might haue leauen ioyned with it ; but Eucharisticall Sacrifices might haue leauen ioyned with them : this was for consolation to the Saints, and to teach them that God accepts of their Sacrifices, although much infirmity and doubting bee ioyned with them.

Obiect. But why leaues the Lord such finnes in his Saints, so long as they are in this life ?

Answ. That his grace may be persfited through our weaknesse : it was the second Temple that Iesus Christ came to restore, though many wants were in it : the first Tables which God writ vpon, were broken ; the second Tables were those which were reserued in the Arke.

Secondly, God leaues finnes in his Saints to humble them, and to keepe them from presumption ; as the dregges are kept with the wine, that it should not corrupt.

The

Canon.

The Saints are iudged, *in foro noua obedientia, non stricti iuris.*

Illust.

1.

In foro noua obedientia. 1. Hee accepts the will for the deed. 2. Hee accepts the person first, and then his Sacrifice, for hee looked first vpon *Abel*, and then vpon his Sacrifice. 3. *In foro noua obedientia*, hee accepts the end, although the meanes oftentimes bee defectiue, remember the patience of *Iob*. 4. *In foro noua obedientia*, Christ is both the Aduocate and the Iudge.

*Ius censori-
um.*

2

Iob. 1. 8.

2 Sam. 15. 4

Luk. 1. 6.

In foro noua obedientia, God, absolving a sinner, sayes, *Seeft thou not the righteousness of my Seruant Iob? Dauid was a man according to the heart of God; but in the matter of Vriah: Zachary and Elizabeth walked uprightly before the Lord.*

They are not censured *in foro stricti iuris*, where first the Worke is tryed, and then the person, where a man must answer *ad ultimum quadrans*, to the uttermost farthing; where God sits, as a seuerer Iudge, where Christ is not as Mediator; where they must answer for euery idle word; which *Dauid* desires to bee free of, when hee sayes, *Enter not into iudgement with thy seruant, O Lord.*

*Ius Præto-
rium.*

Mat. 18. 34.

Psal. 143. 2.

Canon.

To the Saints, *Omnia sunt Euangelica*, All are glad tidings.

Illust.

Rom. 10. 5.

Doe this, and thou shalt liue: this is Legall. The Priuiledge of the Saints is this; doe this, either by thy selfe or by another, to wit, Christ; but to the wicked it is Legall, doe this by thy selfe.

CAP. 5.

CAP. V.

*The comfort that a Christian hath, who is stained
with some great sinne.*

Canon.

Comfort.



He foyled Christian is hee who hath fallen into some great sinne.

The consolation to him is, that hee hath not fallen quite away. In the incestuous Corinthian there was flesh and Spirit, euen when hee was giuen ouer to Satan and ex-

Act. 10. 10.

communicate. *Eutychis*, when he fell dead from an vpper loft, all who beheld him thought hee was dead: *Paul* imbraces him in his armes, and sayes, *hee is not dead*, his life is yet in him; the Saints of God will get great falles, and in the iudgement of men seeme to bee dead; yet the Lord imbraces them in the armes of his mercy, and sayes, they are not dead, there is yet life in them.

Nota.

Some things are of the Spirit, but not with the Spirit; as the gifts of common illumination. Secondly, some with the Spirit, but not of the Spirit; as the finnes of ignorance and infirmity in the Saints. Thirdly, some both with the Spirit, and of the Spirit, as the sauing graces of the Elect. Fourthly, some neither of the Spirit, nor with the Spirit; as the finnes of malice and reigning finnes in the wicked. The foyled Christian comes neuer to this degree.

Canon.

The Church of *Rome* are miserable comforters to sinners, sundry wayes.

Illustr.

1.

First they hold, that they haue the same power which Christ hath to remit sinne; because they make the body of Christ (as they speake in the Sacra-

L

ment)

ment) wee and they differ in this poynt.

To conceiue this the better, we must consider, in the
 forgiuenesse of sinne, that there is a threefold power,
 the first is *authoritatis*, the second is *potestatis*, the third
 is *ministerij*. *Authoritatis* is that, which one hath prin-
 cipally of himselfe, and not of another; so God onely
 pardons sinnes: the second, *potestatis*, or *excellentie*,
 which one exercises, delegat from another, but by way
 of excellencie; and so Christ as Mediator, pardons sin :
 thirdly, *Ministerij*, when onely by intimation in the
 name and authority of the soueraigne Lord he pro-
 claimes it : and so Ministers pardon sinnes; God par-
 dons ἡμεῖς, the Minister onely but ἡμεῖς αὐτοὺς.

There is *totum potestativum*, and *totum contractum*;
totum potestativum, is the power which is in the King;
totum contractum, is the power which is in an inferiour
 Magistrate: *totum potestativum*, is the power of see-
 ing in the soule; *totum contractum*, is the power of see-
 ing in the eye: Christ hath the whole power; but his
 Ministers haue it not as *totum contractum*, as inferiour
 Magistrates haue power; but onely as Heralds or Pur-
 seuants, who make intimation of the Magistrates de-
 crees; but haue no power at all in their owne persons,
 but cloathed with the authority of the Superiour.

II. Secondly, in the manner of the confession, they are
 miserable comforters.

Wee hold that confession is necessary: for, as vnder
 the Law, hee who held any vncleane thing in his hand,
 although hee washed himselfe neuer so often, hee was
 still vncleane; so hee who repents of his sinnes, and
 keepes one still, is still vncleane.

Secondly, wee hold, that for greater sinnes, greater
 confession is requisite. *Peter* thrice denyed Christ,
 hee got three admonitions by the Cocke: Christ as-
 ked him three times, *Lovest thou mee Peter? &c.* so
 hee

hee must confesse three times, because his sinne was so great.

They hold, that in Confession there must bee all these circumstances; who sinned, when he sinned, how hee sinned, how often hee sinned; and they will haue the whole sinne *circumstantionatum*, to bee confessed: this Confession, (they say) it merits. This particular Confession of all finnes (for to make a pick-locke of it, and to learne out the secrets of the world) is iniurious to the estate of the Common-wealth: but to thinke to merit by it, is iniurious to the merits of Christ.

III. Thirdly, in the sinne confessed they are miserable Comforters, in which wee and they differ.

They hold, that sinne is *veniale ex causa*, *veniale ex forma*, and *veniale ex euentu*; they set vp * a false Glasse which represents not the true shape of sinne to the people.

Ex causa, that which comes of ignorance; as first, *ex metu*, of feare: secondly, *ex non aduertentia*, by not taking heede: thirdly, *ex defectu iudicij*, by defect of understanding: these they hold to bee finnes pardonable *ex causa*; but before God they extenuate sinne only, and excuse it not altogether. Paul confesseth his sinne of ignorance; and there was a Sacrifice vnder the Law for the finnes of ignorance.

Secondly, they hold, that there is a sinne, *veniale ex forma*, which is so little in it selfe, even *Peccadillo*, so that it merits not death; when as the Apostle sayes, that *The wages of sinne is death*: but sinne hath both a potentiall and an actuall guilt in the wicked; yet there is possibilitie of pardon, if they had grace to seeke it; but otherwise it is damnation in them. Secondly, sinne hath a potentiall guilt, but not an actuall guilt, as the finnes of the godly: Here is *reatus concupiscentie*, *sed non persone*: The guilt of lust, but not of the person:

L. 2

Here

Nauar. Instr.
ad Conf.

ἐπεὶ ὁμοῦ.

I.

II.

Heb. 9. 7.

Rom. 6. 23.

1

2

- 3 Here is *damnabilitas*, but not *damnatio*. Thirdly, sinne hath both the potentiall, and actuall guilt, which cannot be pardoned; as the sinne against the Holy Ghost. But we denie that there are finnes so small, which haue neither the potentiall nor the actuall guilt. The finnes of the wicked, are like the Serpent, which hath power to sting, and doth actually sting; but yet might be charmed. The finnes in the children of God that are pardoned, are like the Serpent that hath no power to sting, although it haue a sting in it selfe; as the Viper vpon *Pauls* hand. The finnes of those, who commit the sinne against the Holy Ghost, are like the Serpent which cannot be charmed at all. But that there is a Serpent which hath no venome at all in it, or a sting to hurt, that we denie.

1
Num. 21. 6.

2
A& 18. 5.

3
Psal. 58. 4.

Veniale ex eventu, through the mercy of God, we grant, that sinne is pardonable; but not through the smalnesse of the sinne it selfe.

III.

IIII.

1

Fourthly, in the medicine they are miserable comforters: 1. They propound onely the outside of Christs sufferings to sinners; as his whipping, scourging, and the paines of his bodie: but they neuer set before them, the inward part of his suffering, the torments which he suffered in his soule.

2

Secondly, they mixe the merits of the Saints, with the merits of Christ for consolation; like the Iewes at the first, when they were to execute malefactors, they gaue them wine to comfort them, alledging that place of the Prouerbs 31. 6. *Giue wine to him who is of a sad heart*: but afterward they found out this; to mingle myrrhe, and to giue it them in their drinke, for to make their heads giddie, that they might feele no paine: but they were miserable comforters in this; and Christ refuses this kinde of drinke. So at the first, the Church of God, presented to the sad-hearted, and miserable sinners,

sinners, in their death, onely the blood of Christ : but the Church of *Rome*, as miserable comforters, began to mixe sinne (like *bitter myrrhe*) as mens merits, and the milke of the Virgin *Mary*, and such like trash, with the body of our Lord : but as the Lord refused that wine mixed with myrrhe, so should all Christians in their death, refuse this mixed drinke, which will intoxicate their braines, and take them onely to the blood of Christ. The *Amphibion*, playes now in the water, and now vpon the land ; but when shee is once wounded, then shee is glad to retyre to the land. So Papists, although now they play like *Amphibia*, betwixt Christs merit, and mans merit; yet in their death they are glad onely to take themselves to the merit of Christ. *Bellarmino, Tutius est in sola morte Christi acquiescere : It is more sure to rest in the onely death of Christ.*

This is *Peculum tremoris*, *Psal* 60.

CAP. VI.

Of the manner how the Priests vnder the Law blessed the people.

Canon.

Confir.

Psal 134.

Illustr.

1

2



When they blessed the people, they lifted vp their hands.

Lift up your hands in the Sanctuary, and blesse.

The Priests lifted vp both their hands, when they were to blesse the people : because they could not lay their hands vpon all the people, they lifted them vp. They vsed ordinarily, when they blessed, to lay on their hands ; but because they could not doe this to all, they lifted them vp only.

Secondly, they lifted vp their hands, *ad scapulas, to*

L 3

their

their shoulders points, when they blessed.

3

Thirdly, they blessed in the holy tongue.

4

Fourthly, with a high voyce.

5

Fifely, face to face.

6

Sixty, in the name of * *Iehovah*. If they had met a man out of the Temple, they would haue said, *We blesse thee in the name of Adonai*; but not of *Iehovah*.

* *bassem*
bamparesb.

7

Numb. 6.

Lastly, they thrice repeated this, *Iehovah blesse thee*, to signifie that they blessed in the name of the Trinitie, Father, Sonne, and Holy Ghost. So *Iohn*, *Reuel.* 1. 4. 5. wisheth peace from him which was, is, and is to come; (that is) God the Father, and from the seuen Spirits which are before the throne, (that is) the Holy Spirit, and from *Iesus Christ*.

Catastrophe.

I conclude this booke, with that phrase of the Talmud, *ללמוד ע"מ ללמוד* *discendum, propter docendum*; *discendum nobis est eo fine, vt aliquando alios doceamus*. We must learne for to teach; (that is) we must learne that sometimes we may teach others.

ללמוד

FINIS.

מגיד דאנא

